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N°. III.

ON MAN'S POWER OVER HIMSELF TO PREVENT OR CONTROL INSANITY.

SECOND EDITION ENLARGED.

LONDON:
WILLIAM PICKERING.
1849.

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ADVERTISEMENT.

THE history of this little book is identical with that of "The Connection between Physiology and Intellectual Philosophy," which I published last year.

Each of these volumes contains the substance of a communication made to the Members of the Royal Institution, at one of their Friday evening Meetings.

Both are offered to the public at the desire of many who were present on those occasions; and I may add with respect to the work now in the Reader's hands, that the President of the Institution * was pleased to require its publication.

Both this book and its predecessor owe not only their origin, but large contributions of material, and great assistance in their composition and arrangement, to a

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* Lord Prudhoe.

Society of intimate friends with whom I have the honour to be connected. Both may therefore be regarded as the efforts of a confederacy whose object, as already declared (vide Advertisement to "Connection, &c." p. vi.) is "to bring philosophy into a form that might benefit the mass of mankind, instead of being the mere luxury of a few learned men."

For whatever success may have attended the former publication, I cannot but be much indebted to the favourable judgment pronounced upon it by the most eminent physiologists of this country, to whom I desire to express, on behalf of those with whom I am allied, as well as on my own, our sense of the encouragement afforded by them to our enterprise.

JOHN BARLOW.

Henrietta Street, Cavendish Square,
London, June 19, 1843.

ADVERTISEMENT TO THE SECOND EDITION.

THE Editors of the "SMALL BOOKS ON GREAT SUBJECTS" are again called upon to offer to the public a Second Edition of one of their tracts; and again they have endeavoured to meet the wishes of their readers by a considerable addition of new matter. In this they have had the aid of medical friends, who have been liberal in their assistance. The Report of the officers of the Retreat for the Insane at Hartford, Connecticut, which Dr. Butler of that Institution has been kind enough to forward to them, affords the strongest corroboration of the views which have been advocated in this little Work. The letter which will be found in the Appendix,* also received since its first publication, shows that the quiet labours of the Editors have not been without their fruit. Treatises which find their way into France and America, are not, at least, disregarded; and the Editors have the satisfaction of reflecting that what was begun with no farther hope of success than the right intention afforded, has

* See Appendix A.

been crowned with the blessing which they implored. Without one art of the publisher, nameless and unknown, their Tracts have obtained a circulation which, under such circumstances, was hardly to be anticipated; and they are not without hope that the opinions they have advocated are already taking root in the minds of men, and that another age may not be without traces, in its institutions and social state, of the knot of friends who have endeavoured to extend to a wider circle the pleasure and benefit of those views in science, religion, and philosophy, which have knit them in so fraternal a bond. Notwithstanding the smaller differences of opinion incidental to all human society, the work has been carried on with a unity of feeling which nothing but the Christian rule could inspire; and whilst acting up to this rule to the best of their ability, they have experienced, as was to be expected, that it was the path no less to success than to happiness. They have found both in their mutual labours.

London, March, 1849.

ON MAN'S POWER OVER HIMSELF TO PREVENT OR CONTROL INSANITY.

I.

1. TWO years ago, I had the honour of submitting to you some views with regard to intellectual science, which appeared necessarily to result from recent discoveries in anatomy. — Now it is the property of all scientific views, if true, that they announce a few simple principles which admit of an extensive practical application; and I endeavoured to apply this test to the theory I then brought forward as to the dual nature of man. I asked myself how it bore on that most terrible of all diseases connected with the brain — madness; and I found that wise and good men, even without thinking of the theory, had practically applied it in the treatment of maniacs; whose intelligent will they had roused to a certain degree of self-control by a system of kind and

rational treatment, instead of the chains and whips of former times. Still, if I might credit the assertion of a gentleman whose experience gives him a claim to attention, Dr. Thomas Mayo, though facts were accumulated, an hypothesis, which should give these facts the character of results from great principles, was wanting: — and I asked myself further, if a theory, which coincided with the views of so many men illustrious in science, might not have enough of the characters of truth to supply the desideratum which Dr. Mayo points out.

2. In order to make myself clearly understood, it will be necessary to take a brief view of the structure and functions of the brain and nerves, as explained in my former communication. This apparatus consists of exceedingly minute hollow filaments, filled with a semi-fluid substance. These filaments are either compressed into a mass, as is the case in the brain and those brainlike structures called ganglia — or else extend from the brain down the back, as *spinal marrow;* and from thence they are distributed to the remotest parts of the body in the form of *nerves:* some employed in carrying intelligence to the brain, others in executing its mandates.

3. The vital functions, which go on unconsciously and unceasingly, are regulated by a peculiar set of nerves, extensively, though indirectly connected with the brain and spine. They are united into a separate system by means of numerous ganglia; and in colour and texture they bear the same resemblance to the grey matter of the brain and spine, that the spinal nerves and those of especial sense do to the white matter: though even in these ganglionic nerves, as they are called, white filaments are perceivable, derived from the spinal marrow. These will account for the influence exercised over the vital functions by the disturbing force which we shall presently have to notice, as well as by any sudden shock to the brain or spine. The circulation of the blood is under the immediate charge of the ganglionic nerves, one of which accompanies every blood vessel. The nerves of smell, sight, hearing, and taste, are derived immediately from the brain, as are those which regulate the movements of the face, and some of the upper portions of the body. The nerves of touch for the most part communicate with the brain through the spinal marrow, as do the larger portion of the motor nerves also: —nevertheless much of the movement which

ensues on the excitement of the nerves of sensation, is effected without the intervention of consciousness, as is seen in palsy, where movements are caused by touch, though the patient is unconscious of it. In the lower orders of animals, where the brain is almost, or wholly wanting, the movements seem also to be mechanically propagated from one set of nerves to the other.

4. In the human species a portion of the brain, which begins to develope itself in the higher order of animals, assumes a preponderance over the rest. I mean the hemispheres —which fill the upper part of the skull. Less immediately connected with the nerves of sense, this part has its own peculiar function: and I formerly brought examples to prove that this function is that of thought.* I then took occasion to notice a peculiar force found in man, which is capable of assuming a control over this portion of the brain; and, through it, over the greater part of the bodily functions — a force whose agency, as Professor Liebig has well observed, is "entirely distinct from the vital force, with which it has nothing in com-

* Vide No. II. of Small Books on Great Subjects.

mon,"* but in so far as it is viewed in connection with matter, manifests itself as an acceleration, a retarding, or a disturbance of the "processes of life." We find therefore, as this acute observer goes on to state, "two forces in activity together, namely the mechanical-vital force — or, as he terms it, *vegetative life*, and the source of the higher phænomena of mental existence, which is of a perfectly distinct, and so far a superior nature, that it is able sometimes to exercise a dominion over the vital force which nullifies its action, and at all times controls and modifies it.

5. In my former communication, I called your attention to a Table † arranged so as to exhibit the functions of these two forces, whose existence it was my purpose to establish. I hardly then anticipated that I should find my views supported by such men as M. Jouffroy in France, and Professor Liebig in Germany, but such being the case, I feel the less diffidence now in bringing forward a theory, where, if I err, I err in such good company.

6. In the two great divisions of this Table, I

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* Liebig's Animal Chemistry, p. 5.

† Small Books, &c. No. II. p. 38.

have placed side by side the two great forces which manifest themselves in the phænomena of man's nature. The VITAL FORCE by virtue of which he is an animal — and the INTELLECTUAL FORCE by virtue of which he is something more. Throughout nature we find the advance to a higher grade of being, made by addition rather than by change. The power of assimilation is added to chemical affinity, and we have organized life, as in vegetables; but set in motion by external causes: nervous matter is added in the animal; and vegetative life proceeds still unconsciously, but by means of a main-spring within the body; and this lowest kind of life is found, as I formerly observed, in the rooted zoophyte no less than in man. It forms the first subdivision of the Table. Nerves of sensation and of movement are added, and the animal becomes locomotive, and is impelled by a feeling of pain or of pleasure to the acts needful for the maintenance of vegetative life: and this state of being is marked in the second division. Then the hemispheres of the brain are developed in addition, as in the class mammalia, and the animal seeks its object by contrivance, and by suiting the means to the end. Finally, as in the great step from inorganized

to organized matter, a fresh *force* is added, not superseding, but availing itself of the other; and man steps forth a denizen of two worlds, and capable of an advance which we can set no limit to.

7. Such is the constitution of man. When in healthy action, we cannot easily figure to ourselves anything better calculated to produce the most admirable results than the reciprocal influence of the different parts and forces of this complex being: but in proportion to the variety of parts is the danger of derangement: and our business to-night is not to consider man in his normal, but in his abnormal state. I shall therefore now endeavour to apply the theory, which I have just given a brief abstract of, to practical use, first by giving a classification of the different kinds of mental derangement, and next by considering how far the immense power of the Intellectual force can in any case be applied to their prevention or cure.* I prefer the term *mental derangement* to that of *Insanity*, because it will embrace all departures from the normal condition of man, as far as the functions of the brain are con-

* See Appendix B.

cerned: and I conceive (herein following the great authority of Dr. Conolly*) that a certain degree of mental derangement may exist without constituting insanity in the usual sense of that word; that is,—the patient retains so much of the reasoning faculty that the delusions of the senses are recognized by him as such, and he remains capable of exercising so much control over himself as either to resist wholly the impulses consequent on these delusions, or to seek the aid of others to do so, when he finds the effort too great for his unassisted fortitude.

8. M. Pinel, whose name will long be remembered as one of the benefactors to his fellow-creatures, from his enlightened endeavours to ameliorate the state of the unfortunate persons thus afflicted, gives many interesting cases in which the patient was conscious of his own state of brain, and strove to counteract its effects. The following may be quoted in proof of the assertion above.

"An artisan confined in the Bicêtre suffered periodical attacks of mania. They began with a burning heat in the intestines, by degrees

* Vide An Enquiry concerning the Indications of Insanity. By John Conolly, M. D.

spreading to the breast, throat, and face, which was suffused with a bright red colour. The heat increased when it arrived at the temples, and produced very strong and frequent pulsations in the interior of those parts: at last the ailment extended to the brain, and then the patient was affected by an irresistible * desire to shed blood; and if he could lay hold of any sharp instrument, he felt an impulse to sacrifice the first person he saw to his fury. He enjoyed, nevertheless, in other respects the free exercise of his reason, even during these attacks: he replied directly to the questions that were asked him, and showed no incoherence in his ideas, nor had he any appearance of delirium. On the contrary he felt deeply the horror of his situation, and was a prey to remorse, as if he was answerable for this insane inclination. Before his confinement in the Bicêtre, this attack of madness seized him one day in his house: he instantly warned his wife, whom he loved very tenderly, and had only time to tell her to fly for her life. In the Bicêtre he had the same periodical attacks, the same involuntary desire

* Not *irresistible*, however, as will be seen in the sequel.

to shed blood, which sometimes led him to make attempts against the superintendent, whose compassionate care and kindness he was continually praising. This interior combat between his reason and his malady reduced him to despair, and he often sought to terminate by death a struggle become quite insupportable. The strait-waistcoat was applied to curb his suicidal propensities."* Had this man had his mind as firmly imbued with the idea that suicide was wrong, as with affection for his wife, he would no doubt have avoided it with equal care.

9. Another case is that of a maniac confined in the Bicêtre before the use of chains as a mode of discipline had been abolished in that hospital. He was subject to periodical returns of insanity during six months of the year, and could himself judge when the fury of his attack was over. Sometimes, notwithstanding the discomfort of his confinement, he would himself ask to have the period of his liberation delayed, because he did not yet feel his reason strong enough to curb the blind impulse of his disordered senses, which led him to acts of violence.† In commenting on this kind of insanity, which

* Pinel de l'alienation mentale, § 117. † Ib. § 239.

he more properly terms delirium, M. Pinel observes, "I can assert with the utmost truth, that in most of the cases which I have observed of delirium which either became incurable, or were terminated in some other fatal malady, all the results of the *post mortem* examination, no less than the symptoms themselves, prove that this sort of insanity is of a purely nervous character, and is not produced by any organic disease in the substance of the brain. It is no wonder, therefore, that a moral as well as physical regimen should sometimes suffice to produce a complete cure." Thus there is every reason to suppose that where the habit of self-government is strong, this kind of nervous affection is not likely to occur, and that many of the most frightful instances of crimes committed under the influence of the kind of delirium above mentioned, might have been avoided by an early attention to the moral training of the individual.*

10. The opinion given by M. Esquirol respecting the causes of the increase of insanity in France, is too remarkable, and I may add, too applicable to all countries, to be here omitted, notwithstanding its length. This sub-

* See Appendix C.

ject has not often been treated so philosophically. "For thirty years," says this writer, "the changes that have been going on in our morals in France have produced more insanity than our political troubles. We have exchanged our ancient usages and opinions for speculative ideas and dangerous innovations. Religion comes in only as a usage in the most solemn acts of life,—it no longer brings consolation and hope to the unfortunate. Religious morality no longer guides the reason in the straight and difficult paths of life: a cold selfishness has dried up all the sources of sentiment. There is no more domestic affection, nor respect, nor love, nor authority, nor reciprocal dependencies. Each lives for himself; no one forming those wise combinations which connect the present with coming generations. The ties of marriage are mere pretences, which are formed by the wealthy either as a speculation, or to gratify their self-love; and which the common people neglect, through disdain for the clergy, indifference, and libertinism. . . . The change in our morals will be felt longer, in proportion as our education is more defective. We take great care to form the mind, (l'esprit) but seem to forget that the heart, like the mind, has need of

education. . . . Accustomed to follow all his inclinations, and not being habituated by discipline to contradiction, the child, having arrived at maturity, cannot resist the vicissitudes and reverses by which life is agitated. On the least adversity insanity bursts forth, his feeble reason being deprived of its support, while the passions are without rein or restraint of any kind. When we add to these causes, the manner of life of the women in France; the insatiable relish which they have for romances and the toilette, for frivolities, &c. together with the misery and privations of the lower classes, we shall no longer be astonished at the disorder of public and private morals, nor any longer have a right to complain if nervous disorders, and particularly insanity, multiply in France; so true is it that whatever relates to the moral well-being of man, has always a most intimate connection with his physical well-being, and the preservation of his health. We believe also with Pinel, that an undue severity,—that reproaches for the slightest faults, that harshness exercised with passion, that threats and blows, exasperate children, irritate youth, destroy the influence of parents, produce perverse inclinations, and even insanity, especially if this severity be the result of the ca-

prices and immorality of fathers. This system of severity is less to be feared at this day, than that of which we have spoken above, particularly among those in easy circumstances, and the wealthy. The depravation of both mind and morals which is effected by the vices of our education, by disdain for religious belief, and by the faultiness of public morals, exercises its influence upon all classes of society. But how happens it that we never cease to declaim against the higher class, and to extol the virtues of the people? These philosophical declaimers lived with the great whom they calumniated, and knew not the people. If they had studied the morals of their country, they would have been convinced that the corruption is most general, greatest, most hideous, among the lower class; that it gives birth to almost all the evils of society; that it produces much insanity, and at the same time much more of crime, than among the higher classes. The vices of education in the higher classes, and the want of it in the lower, explain these differences. Education supplies the place of morals among the former, while *no* motive suspends the arm of the mob."

11. "The law of conscription increased insanity in France, and at each period of departure

we observed an increase of insanity, either because the conscripts themselves became insane, or their parents or friends. Political commotions, by arousing to greater activity all the intellectual faculties, by rendering more intense the depressing and vindictive passions, fomenting the spirit of ambition and revenge, overturning public and private fortunes, and changing the circumstances of all men, produce a vast amount of insanity. At the epoch of the invasions of France, terror produced much insanity, particularly in the country. The Germans had made the same observation at the time of our irruptions into their country. . . Of all moral causes, those which most frequently produce insanity are pride, fear, fright, ambition, reverses of fortune, and domestic trouble. Moral causes are much more frequent than physical. A comparison of the record of moral causes kept at my establishment, and at the Salpêtrière proves this, and the reports which I have since made at the same hospital and at Charenton, confirm it. A report made in Pennsylvania in 1812 gives the same result, since among fifty insane persons from whom their account was made up, thirty-four had become so as a result of moral affections, and sixteen from physical causes.

Experience has demonstrated the same thing to Mr. Tuke, founder and director of the Retreat near York; and in fine, the same has been everywhere observed, because man is everywhere the same." Thus, then, according to the views of this very able and experienced physician, at least two-thirds of those now labouring under insanity might have been preserved from this most grievous of all the ills which flesh is heir to, by a well-regulated education, by the consolations and restraints of religion, and by the observance of those moral rules which Christianity calls on all to practice. Fearfully indeed has man scourged himself for his neglect of them.*

12. I propose therefore to classify mental derangement thus:

I. Morbid affections of the nervous system and brain.

1. Morbid affection of brain caused by derangement of the sympathetic system, as inflammation, &c.
2. Morbid affection of the nervous system producing delusions as to sight, sounds, &c.
3. Morbid affections of the hemispheres

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* See Appendix D.

of the brain producing loss of memory, &c.

II. Morbid affections of the Intellectual force.

1. *Inefficiency*, where either the appetites or instinctive emotions, &c. are left either wholly or partially uncontrolled.
2. *Misdirection*, where delusions of sense are reasoned and acted upon.
3. *Occultation*, where the organs of thought are impaired or wanting.

13. It will be readily seen that a force which is capable of acting as an acceleration, a retarding, or a disturbance of the vital functions, must have no small influence over so delicate an organ as the brain; and accordingly we find paralysis, inflammation, or brain fever, and a variety of other diseases of this kind, produced in many instances by causes purely mental — I need hardly give cases; they will occur readily to the recollection of every one. — Now a force which can produce disease, must have some power also in removing or preventing it; and my business at present will be to endeavour at least, to mark out how far this force can be made available to so desirable an object. In this attempt to establish true principles where

they are so much needed, I have had large assistance. To Dr. Conolly, Dr. Webster, and Mr. Samuel Solly, I must beg thus publicly to tender my cordial thanks; as well as to many others who have aided my views in various ways: indeed I can claim no merit to myself but that of an earnest desire to fulfil my part of the great duty which every human being is sent into the world to perform; and in which, if we knew "what belonged to our peace," we should find our happiness too. It is not in the pursuit of fame or of profit that a man finds his noblest employment, though these may advance to meet him in his unshrinking career: it is in the being, as it were, the vice-gerent of the Deity on earth, and spreading peace and comfort around him, that he carries out the intentions of his Creator: and I know of none who have fulfilled that great mission better than some of those I have alluded to. Though in many instances struggling against prejudice and neglect, they have nearly carried their point, and rescued a large portion of their fellow creatures from a state of the most hopeless misery, not merely by amending the system of treatment, so as to allow the unfortunate inmates of lunatic asylums a much greater share of bodily com-

fort, but by showing experimentally as well as theoretically that even under this heaviest of earthly visitations, man is not left hopelessly to his fate, but possesses a force in himself capable of controlling, and even vanquishing, the delusions of the senses, and the morbid action of the brain.

14. But to return — I have said that mental derangement and madness are different things: —thus a person may fancy he sees others around him who have no existence, as in the well-known cases of Nicholai of Berlin and Dr. Bostock :—Thus related by Dr. Conolly:

" A striking instance is on record, which does not on first sight seem to admit of explanation. It is that of Nicholai, of Berlin, related by himself to the Royal Society of that city in 1799. He was a man of much imagination and great industry: during the year 1790, he had been subjected to causes of great anxiety and sorrow; and it would seem that he had that year also neglected to lose blood by venesection or leeches so frequently as for some years, in consequence of vertigo and other complaints resulting from studious and sedentary habits of life, he had been accustomed to do. Early in February, several incidents of a disagreeable nature oc-

curred to him; and on the 24th of that month he relates:—'At ten o'clock in the forenoon my wife and another person came to console me: I was in a great perturbation of mind, owing to a series of incidents which had altogether wounded my moral feelings, and from which I saw no possibility of relief; when suddenly I observed at the distance of ten paces from me a figure, the figure of a deceased person. I pointed at it, and asked my wife whether she did not see it. She saw nothing, but being much alarmed, endeavoured to compose me and sent for a physician. The figure remained some seven or eight minutes, and at length I became a little more calm.'—'In the afternoon a little after four o'clock, the figure, which I had seen in the morning, again appeared. I was alone when this happened: a circumstance, which, as may easily be conceived, could not be very agreeable. I went, therefore, to the apartment of my wife, to whom I related it. But thither also the figure pursued me. Sometimes it was present, sometimes it was absent, but it was always the same standing figure.'—'After I had recovered from my first impression of terror, I never felt myself particularly agitated by these apparitions, as I considered them to be, what

they really were, the extraordinary consequences of indisposition: on the contrary I endeavoured as much as possible to preserve my composure of mind, that I might remain distinctly conscious of what passed within me. I observed those phantoms with great accuracy, and very often reflected on my previous thoughts, with a view to discover some law in the association of ideas, by which exactly these or other figures might present themselves to the imagination.' 'The figure of the deceased person never appeared to me after the first dreadful day, but several other figures showed themselves afterwards, very distinctly; sometimes such as I knew, mostly, however, of persons I did not know; and amongst those known to me were the semblances of both living and deceased persons, but mostly of the former: and I made the observation that acquaintance with whom I daily conversed, never appeared to me as phantasms: it was always such as were at a distance. When these apparitions had continued for some weeks, and I could regard them with the greatest composure, I afterwards endeavoured at my own pleasure to call forth phantoms of several acquaintance, whom I for that reason represented to my imagination in the most lively manner,

but in vain.'—'The phantasms appeared to me in many cases involuntary, as if they had been presented externally like the phenomena of nature, though they certainly had their origin internally; and at the same time I was always able to distinguish, with the greatest precision, phantasms from phenomena. Indeed I never once erred in this, as I was in general perfectly calm and self-collected on the occasion. I knew extremely well when it only appeared to me that the door was opened, and a phantom entered, and when the door really was opened, and any person came in.' These figures appeared to Nicholai when alone or when in company, or even in the street, and continued to haunt him for about two months:—at last they disappeared; sometimes returning for a time, and lastly, during the time in which he was writing an account of them. (Nicholson's Journal of Natural Philosophy, Chemistry, and the Arts, vol. vi. p. 161.) A correspondent in the Journal from which I have quoted the case of Nicholai, describes himself as having been the subject of such hallucinations during an attack of fever: he saw innumerable faces all very agreeable—but fancying that these appearances indicated a breaking up of the system, and that the confu-

sion of his senses was but the precursor of his speedy destruction, the spectra assumed a character associated with this uncheering belief; and instead of the very prepossessing faces which had before visited him, he beheld a visage of an enraged expression, which seemed to belong to a figure which pointed again at him. The patient began to perceive the influence which his thoughts had upon his waking visions, and voluntarily directed them towards architectural recollections and natural scenery; and, after some time, a corresponding change came over the appearances which were presented to him.—He then turned his thoughts towards music, and dreamed during a short sleep that a cat leaped upon his back, and awoke him with shrill and piercing screams. The sleeping and the waking dreams were thus plainly enough proved to be formed very much in the same manner.

15. "A distinguished physiological writer of our own country has related something similar which occurred in his own person. 'I was labouring,' he says, 'under a fever, attended with symptoms of general debility, especially of the nervous system, and with a severe pain of the head, which was confined to a small spot situated above the right temple. After having

passed a sleepless night, and being reduced to a state of considerable exhaustion, I first perceived figures presenting themselves before me, which I immediately recognized as similar to those described by Nicholai, and upon which, as I was free from delirium, and as they were visible for three days and nights with little intermission, I was able to make my observations. There were two circumstances which appeared to me very remarkable; first, that the spectral appearances always followed the motion of the eyes: and secondly, that the objects which were the best defined, and remained the longest visible, were such as I had no recollection of ever having previously seen. For about twenty-four hours, I had constantly before me a human figure, the features and dress of which were as distinctly visible as that of any real existence, and of which, after an interval of many years, I still retain the most lively impression: yet neither at the time nor since, have I been able to discover any person whom I had previously seen who resembled it. During one part of this disease, after the disappearance of the stationary phantom, I had a very singular and amusing imagery presented to me. It appeared as if a number of objects, principally human faces or

figures, on a small scale, were placed before me, and gradually removed, like a succession of medallions. They were all of the same size, and appeared to be all situated at the same distance from the face."—(Dr. Bostock's System of Physiology, vol. iii. p. 204).*

16. This is a certain degree of mental derangement while it lasts; but as both soon satisfied themselves that these personages were merely the creation of a morbid physical state, they were not mad. A man of less resolution would have shrunk from the labour of convincing himself that he was fooled by his senses, and would have insisted that the figures were real, and then he would have been mad. On these cases Dr. Conolly very justly remarks —"Let any one reflect how Nicholai preserved his reason under such visionary and auditory delusions for so many months; and why the English physiologist, though visited with the images which are so well known to be familiar with mad people, never lost the use of his excellent understanding. The ready answer will be 'they never believed in their real existence.'

* Conolly's Inquiry concerning the Indications of Insanity, p. 105. et seq.

But why did they not? and why does the madman believe in their real existence? The evidence of both is the same—the plain evidence of sense. The explanation must be this. The Printer of Berlin, and the Physician in London, retained the power of comparison: they compared the visual objects of delusion with the impressions of other senses," and the perceptions of other persons, and became convinced of their unreality. "This is exactly what madmen cannot do. One form of madness consists in this very illusion of sense, but it is conjoined with the loss or defect of the comparing power, and the madman concludes that what is only an illusion is a reality. But the illusion is not the madness. I used frequently to see a poor maniacal creature in whose malady there were many intervals of sanity; and during these intervals she would grievously complain of the annoyance she experienced from simultaneous illusions of sight, smell, hearing, and general sensation: all kinds of animals seemed to be scampering before her; the smell of brimstone, and the continual sound of singing voices conspired to trouble her, and with all this her expression used to be that she felt "*still*, and as if she could die at any moment," yet she was

at such times quite conscious that her sensations were diseased, and was of sane mind: she could exercise her observation on others, and by comparison of their unconcern with the false images which her senses figured to be around them, remain convinced that the images were unreal. It may be remarked by way of example, that in a fever the patient's bed will seem in flames: or voices will whisper in his ear, &c. If we talk with patients thus affected, some will tell us, in a very quiet way, that they are thus tormented; others will seem confused, and make a visible effort of sight and hearing before they tell us how they are troubled; and others will tell us what they see, and what they hear, with an expressed belief, on their part, of the reality of what we know to be delusion. Of these three classes of patients, the last are in a state of delirium, the second are approaching to it, the first are in a state of sound mind." * Thus, according to the opinion of this very able judge, the affection of the brain which causes these delusions, *is not* madness, but *the want of power or resolution to examine them, is.* Nothing then but an extent of disease which destroys at once

* Conolly's Inquiry, &c. p. 115.

all possibility of reasoning, by annihilating, or entirely changing the structure of the organ, can make a man necessarily mad. In all other cases, the being sane or otherwise, notwithstanding considerable disease of brain, depends on the individual himself. He who has given a proper direction to the intellectual force, and thus obtained an early command over the bodily organ by habituating it to processes of calm reasoning, remains sane amid all the vagaries of sense; while he who has been the slave, rather than the master of his animal nature, listens to its dictates without question even when distorted by disease,—and is mad. A fearful result of an uncultivated childhood, or of a manhood too much devoted to the active, money getting employments of this world, which so often form the chief pursuit of life. These, instead of strengthening the mind to bear the reverses of fortune which all are liable to, but render it more acutely sensible of the disappointments incident to such pursuits, and form too often one of the proximate causes of this terrible affliction. This has been particularly the case in the United States of North America. In the twenty-second Annual Report of the Officers of the Retreat for the Insane at Hartford, Con-

necticut, Dr. Butler observes, "In the cities and more densely populated portions of New England, and the Middle States, at least, insanity is increasing, and this increase is in a greater ratio than that of the population. After making liberal allowances for the errors of the census, it appears that in no section of the world is insanity more prevalent than in this. We may undoubtedly trace this startling effect to the general restlessness and excitement that pervades the community, and the general indifference to the most common and essential physiological laws. As a community we have too little recreation—too little regard for the refreshing and invigorating influences of social intercourse; and far too little time is given to the enjoyment of literary and scientific pursuits. Our devotion to business of every kind is too long continued and too absorbing. We rise early and sit up late, and eat the bread of carefulness, and eat it hastily, that we may carry out those plans of advancement which are so engrossing. The deep traces of care and anxious thought are written on the brow, and their corroding influences consume not only the elasticity of our frame, but in too many instances, it is to be feared, the better feelings of the heart. These

influences pervade society in this country more than any other on the globe. They draw within their vortex many who would gladly escape them, and increasing with the flood-tide of national prosperity, threaten to engulf the better feelings and sympathies of the nation in the maelstroem of ambition and gain. Remonstrating one day with an intelligent young merchant on the folly and danger of devoting himself so exclusively to his business to the neglect of exercise and the enjoyments of the family circle, he confessed that it was wrong, but pleaded that the eager competition that existed around him required the devotion of all his time and energies to sustain his character as a business man. "I never allow myself more than five minutes to a meal," said another, who in one month was a raving maniac. These are considerations of the highest importance, which should arrest the attention of those who seek the real welfare of their fellow men, the prevention of suffering, and the increased diffusion of human happiness. While so much is doing for the care and restoration of those afflicted with mental derangement, it is singular that such indifference should prevail in regard to its prevention. The public sentiment which would not tolerate the over-

working of the physical powers of the child or the adult in the workshop or manufactory, allows the delicate organization of the brain to be prematurely developed and overtasked by excessive and unnatural application to the various pursuits and employments of the day. The penalties attached to all violations of the natural laws are as inevitable as those consequent on the transgressions against the moral laws of our being. There is no axiom in physiology more true, or more frequently disregarded than that health of body and mind is more frequently undermined by the gradual operations of constant, though unperceived causes, than by any great and marked exposure of an accidental kind.

17. If I am right in what I have advanced, a man may labour under a mental delusion, and yet be a responsible agent: and if sanity or insanity be in a great many instances the consequences of a greater or less resolution in exerting the power of reasoning still possessed, the same kind of motives which influence a man in common life, are still available, though they may require to be somewhat heightened. It is on this principle that the treatment of lunatics has been generally conducted. Fear, one of the lowest, but also one of the most general of

instinctive emotions, has been called in to balance the delusions of sense,* and, excepting in cases where the structural disease is so extensive as to deprive the man of all power of connecting

* A curious instance of the effect of fear in the control and final cure of insanity will be found in the treatise *de l'aliénation mentale* in the Dictionnaire de Médecine et de Chirurgie pratiques, p. 576. I quote the words of the author, M. Foville, " J'ai vu les préparatifs de cette application (cautère actuel à la nuque) causer une frayeur extrême à une jeune maniaque qui jusque là n'avait pas eu un instant de connaissance. Lorsqu'elle se sentit touchée par le fer rouge, elle fit de tels efforts pour se soustraire à son action qu'elle échappa aux mains de plusieurs personnes employées à la contenir. Pendant cinq minutes, elle jouit de toute sa raison, demanda ce qu'on voulait d'elle, pria avec instance qu'on l'épargnât. M. Esquinol lui dit qu'il consentait à différer l'application du cautère actuel à condition qu'elle se conduirait raisonnablement, qu'elle se mettrait au travail. Elle le promit, et tint parole; elle fut immédiatement transférée dans la division des convalescentes, où la guérison devint parfaite en peu de temps." He adds " Elle avoua, quand elle fut guérie, que la frayeur causée par le fer rouge avait plus que toute autre chose contribué à ramener sa raison." The author of this treatise adds farther that the actual cautery had no beneficial effect in any cases where the pain was not felt; so that it is evident that, in the cases where it succeeded, the success was owing to the stimulus it gave to the will of the patient, who, till then, had been too indolent to exert its full power over the brain. Another case is given by

cause and effect, it has been found sufficient to curb violence, and enforce a certain degree of peaceable demeanour towards the attendants. And in this the insane person differs not from

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M. Pinel to exemplify the use of the Douche, not only as a punishment, but also as a means of suddenly diverting the thoughts of the patient from the subject which is engrossing them. A woman of strong constitution who had been mad at intervals for ten years, was most violent; struck every one around her, tore in pieces her clothes, bed clothes, &c., and was perfectly unmanageable. On her admission into the Saltpétrière, as soon as she began tearing every thing around her, a strong douche was applied, and she was fastened down in her bed by a straight waistcoat. As soon as she entreated for pardon she was released; and on a relapse the same means immediately re-adopted. She became better, but the physician, under whose superintendence alone these measures were allowed to be used, fell ill during twelve days. The patient relieved from all fear of punishment fell into her old ways, and was as bad as ever. The doctor then took his place again, and threatened to punish her, of which she took no heed. She was conducted to the bath, and had a strong douche of cold water, during which the doctor spoke to her strongly, but without anger, and told her she would be still more severely treated. She shed a torrent of tears, became quite calm, and was soon after cured.

The following cases are given by M. Esquirol. "A patient injures and destroys whatever comes within his reach. He beats his attendant, enters his apartment, barricades it, and then tries to demolish it. I order

the cultivated man who is left at liberty, whose self-control rarely amounts to more than the avoiding actions which would have unpleasant consequences to himself. Suppose an irascible man, incensed by a false report; which, however, he believes to be true; he seeks his supposed enemy, and horsewhips or knocks him down: he does not assassinate, because he fears

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several attendants to approach—they are told to make a loud noise, and tell the patient that he will repent it if they are obliged to force the door. He laughs at these threats. The door is broken open, and the attendants enter precipitately in a crowd. He is frightened, throws himself on his knees, asks pardon, promises to be tranquil and keeps his word."

"A magistrate, in 1804, became a maniac, gave his decision in a loud and threatening tone, and pleased himself by sentencing several of his compatriots. This furious explosion was repeated several times in the course of the day. A monomaniac, after having concerted his measures with me one day, says—"Sir, retire, for I also am ill, and feel that I am going to become furious. I am then terrible, and capable of slaying everybody." This decisive and repeated threat put an end to the outbreaks of the maniac.

These persons so capable of exerting mental self-control, when thus urged to it by fear, needed not to have been mad at all: the same resolution that at last *cured*, would have *vrevented* madness, had it been exerted.

for his own life if he does; for it is clear that no feeling of duty has held his hand, or he would not have transgressed the laws both of God and man by thus revenging himself.

The madman has the false report from his own senses; wherein do the two differ? Neither has employed means within his power to ascertain the truth, and both are aware that such vengeance is forbidden. I can see no distinction between them, save that the delusion of sense has, as a chemist would say, decomposed the character, and shown how much of the individual's previous conduct was rational, and how much the result of mere animal instinct. It would be well for the world if the soi-disant sane were sometimes to ask themselves how far their sanity would bear this test; and endeavour to acquire that rational self-command which nothing but the last extremity of cerebral disease could unseat. We do not descend from our high rank with impunity;—and as, when matter has become organized, if the process of change, occasioned by the vital force, be impeded or arrested, the plant pines away and perishes:—as, after the organs of locomotion have been superadded, the animal debarred from the use of them, languishes and becomes diseased; so

man, if he give not full scope to the intellectual force, becomes subject to evils greater than animals ever know, because his nature is of a higher order.

18. In the classification which I have just given of the various kinds of mental derangement, I have endeavoured to make that distinction between structural and functional disease which I consider the first step towards understanding the nature of insanity. Every anatomist knows, that extensive structural disease can exist without producing irrationality. Paralytic patients, though the disease has its origin in the brain, may lose memory, speech, sensation, or any other faculty, and yet use the rest calmly and rationally: inflammation may cause pain and irritation, which will produce frenzy without impairing the rational will—for I have known an instance where the patient, feeling that the brain was escaping from her control, gave her hands to be held by the attendants, that she might do no mischief during the paroxysm, and then maintained an obstinate silence, that no irrational words might pass her lips. None could doubt that this patient was sane, and exercised a complete self-control in the midst of structural disease.

Neither do severe injuries from external causes, though, like paralysis, they may cause a loss of those faculties which connect man with the world about him, *necessarily* disconnect him from the world within, so as to place him beyond his own command.

The great authority of M. Esquirol may be also cited in support of this opinion. "All the organic lesions," he observes, "which are found among the insane, have also been found among those who have never suffered from chronic delirium; and while, in many instances, persons who have died in a state of insanity have exhibited no alteration in the state of the brain on a post mortem examination, pathological anatomy shows us every part of the encephalon altered, in a state of suppuration, and destroyed, without chronic lesion of the understanding."*

A case has been communicated to me illustrative of this. A young lad who had been carefully instructed in the principles of religion and virtue by the clergyman of his parish, afterwards went to sea. When he was about twenty-two, he unfortunately fell from the mast upon his head on the deck, and the in-

* Esquirol, Maladies mentales.

jury to the brain was such that he was discharged from the service in a state of imbecility, and sent home to his parish. He was then in possession of the use of his limbs and hearing: but articulation was apparently difficult to him, and collected thought, which should enable him to speak connectedly, still more so: his sight, too, was subject to a delusion which made him imagine he saw gold and silver coin strewed about on the ground; which, as was natural, he eagerly endeavoured to pick up. He was now visited by the clergyman who had been the instructor of his youth, who in kind terms assured him he was under a false impression, and advised him to give no heed to what he imagined he saw. The poor young man thanked him, and promised to do as he desired, and for a time abstained from attempting to pick up the coin, but gradually the delusion became too strong for his resolution, and he recommenced.—Yet after every visit of his former instructor, he again controlled himself for a time: and, if he did not come, anxiously sought him at his own house.—He died in a few months, but during the whole time was mild and submissive, seeming perfectly aware that his mind

was disordered; and, like a child who distrusts his own power, seeking to throw himself on the guidance of one whose kindness he remembered, and whose character he respected. This man was suffering mental derangement from injury of the parts, but was not insane; for the faculties left him were rationally exercised.

20. On the other hand, the proofs are abundant that if the will can be excited by any means to a strong effort, the insanity ceases, and only persists in those cases where the patient abandons himself to his malady because he finds the effort to curb it too great for his resolution.—"I know what I ought to do, and would do it," said one of his patients to M. Esquirol, "but give me the power, the ability which is wanting, and you will have cured me." —Unfortunately it is not at the moment when this greatest of all efforts is required that the moral force to make it can be gained; the child must have been trained to self-discipline; the brain must have been made flexible and habitually obedient to the dictates of the rational will, ere it can be depended on as able to resist the inroads of disappointed hopes, the delusions of the senses, or the shocks to which all are at

times liable. It is well known that minds so trained are not found among the inmates of lunatic asylums: and why?—Are they less subject than others to the ills of life?—No: but they have learned how to bear them. The wild whirl of passion which unsettles the brain of the ungoverned man, has no place in the mind of the Christian philosopher—fortune is lost or won with equanimity; for he has that self-sustaining power within which riches cannot give or take away—friends are removed from him by death,—he awaits only the hour of a happy reunion;—his character is calumniated; what is the opinion of the world to him? he can still look with confidence to the approbation of ONE who cannot be deceived; and while pursuing his course of duty unmoved by obloquy, anticipates the hour when the sentence of "Well done, good and faithful servant, enter thou into the joy of thy Lord" will be the rich reward of his labours. Such a man may suffer, but he will not be mad.

21. It is on characters devoid of this moral force that the physician has to exert his skill, and his success depends on his capability of awakening in his patients motives sufficiently strong to induce them to combat their halluci-

nations. Remarkable instances of cures thus effected are recorded by MM. Pinel, Esquirol, and other writers on insanity. "A soldier," observes the latter of these French authors, "becomes a maniac. After some months he is told that a campaign is about to commence. He demands permission to rejoin his general, returns to the army, and arrives there in good health."—"A lady who had suffered from melancholy and a tendency to suicide, though considered to be cured, had still led a very retired life, with irrational notions, when her husband was suddenly seized with an alarming attack of apoplexy. The care she was now induced to take of her children, lest her husband's malady should be aggravated by their untimely death, entirely removed the last vestige of irrationality."* Indeed the cases recorded in which a strongly-excited will has vanquished the insane illusion, whatever it might be, are so numerous as to leave no doubt that where no organic lesion exists, the cure is at least possible,—and its probability is only limited by the character of the patient, and, I may add, that of the physician also.

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* Esquirol, Maladies mentales.

22. It has already been seen that the delusions of sense may coexist with perfect sanity: the instances of this, indeed, are so numerous that I should not have time to relate half that I have heard or read of within the last three or four months: but there is another kind of mental derangement, still in a certain degree connected with sense, which is of a more fearful kind, and yet this too is not inconsistent with sanity. A case in point has been given by M. Marc, which has been copied into many works on this subject. The mother of a respectable family in Germany, on returning home one day, met a servant against whom she had no cause of complaint, in the greatest agitation.—The servant begged to speak with her mistress alone; threw herself upon her knees, and entreated that she might be sent out of the house. The mistress, astonished at this request, inquired the reason, and learned that whenever the unhappy woman undressed the little child which she nursed, she was struck with the whiteness of its skin, and experienced an almost irresistible desire to tear it to pieces.—She felt afraid that she should not have power to resist this desire, and therefore begged to be allowed to leave the house

that she might be in no danger of committing so great a crime.*

Some other cases are also given by M. Esquirol where the desire to commit an atrocious act was accompanied by a full conception of its enormity; was resisted, and finally overcome.

Cases of this kind have been considered by some as a peculiar type of insanity. By French authors it is entitled *manie sans délire.* Dr. Prichard styles it *instinctive madness.* I am inclined, nevertheless, to refer such deranged propensities, in some instances, to a peculiar and morbid state of sensation, and these will come under the head we are now considering, consequently the desire is not irresistible, though strong, for we see that it has been successfully resisted:—in others I should refer it to the second class, under the head of "Inefficiency of the intellectual force;" and then it depends on the resolution of the person so affected whether the morbid sensation shall be meditated on and indulged, and thus acquire fresh force, or whether by ex-

* Esquirol, Maladies mentales, vol. ii. p. 807.

citing other sensations it shall be weakened, and by degrees vanquished.*

There is no greater error than to suppose that thinking about a propensity which ought not to be gratified, will conquer it: on the contrary, every hour of lonely thought gives it fresh force—but let the man plunge into business that must be attended to, or even a lighter occupation, so it be an engrossing one; and do this resolutely, however irksome it may at first appear; and the very repose thus given to the diseased part, if there be disease, by throwing the whole stress on other portions of the brain, will assist in effecting the cure.

The maid-servant who sought to avoid the sight of the child, did wisely: fresh objects of attention would relieve the part subjected to a morbid affection, and in a short time it would recover its tone. If there be no disease, the self-control thus begun will gradually eradicate the depraved inclination. This cure for insanity was known long ago: Celsus recommends committing things to memory; and every one who has given a rational attention to the subject, has been earnest in recommend-

* Vide Appendix D.

ing application to some study which should occupy the mind without agitating the feelings, as one of the most effectual modes of counteracting morbid impressions. The constant repetition of this recommendation shows that it must have been sometimes found effectual; and if so, it can only be on the principle that I have advanced—namely, the existence of a power in man to direct the operation of the brain, unless it be in a state of such complete disorganization as to be incapable of any.

23. Imbecility of intellect, whether congenital or produced by subsequent injury, as in the case of the young seaman I have mentioned, is equally under the rule of the guiding power. I believe no instance has been found of incapacity so complete as to preclude moral government, if due attention be paid. I will take an instance of this from the work of the younger Pinel. A young girl, hydrocephalous from her birth, was received into the hospital of La Salpétrière, at Paris. She was sixteen years of age, but in a state of most complete brutishness: her look stupid; her limbs as small as those of a child of six years old. She was as incapable of understanding as of acting. After the lapse of a few months, a

nurse, who had taken a liking to her, succeeded in teaching her, first to hold the knitting needles, and then to knit: then to articulate a few words and phrases, till at the end of a year she could talk readily, and reply rationally to the questions that were asked her, though there was a degree of mental imbecility. A remarkable change, observes M. Pinel, since the time of her admission, when she appeared a mere senseless machine.—Wherever the mind is capable of connecting cause and effect, moral impressions may be made; therefore this unhappy child, with early culture, might have been rendered capable of self-control, and probably of a much greater advance in mental power.

24. I think I have now produced grounds for assuming that there is no one of the morbid affections of the brain and nerves, which I have placed in my first class, which *necessarily* renders the individual an irresponsible agent. There are too many authenticated cases in which a rational self-government has been exercised, even under these afflicting circumstances, to leave any doubt of its *possibility*. How much previous mental culture may be required to make this possible, is another ques-

tion: it is sufficient for me here to establish this one great principle, that *diseases of the brain and nervous system, however distressing, may and do, where the mind has been duly cultivated, leave the individual capable of knowing right from wrong, and of seeking exterior aid to combat the effects of mental derangement consequent on disease*—a derangement of which he is either conscious at the time, or has an anticipatory knowledge of, which enables him rationally to provide against its violence.

The second class of mental derangement will afford a more melancholy contemplation. In the first we have seen man's nobler part triumphing over all the ills of the body, and vindicating his claim to an immortal nature. In the second, we shall have to look on his degradation, and to note the consequences of neglected education, of unregulated passions, of vice, of misery, and, alas that it should be so! of mismanagement also!

II.

25. It will be recollected that when I formerly treated of the functions of the brain, I showed its constitution to be such, that in the mere animal it was little else than the recipient of sensation, by which indeed its hemispheres might be excited to something like contrivance ere the motor nerves received the impulse, but that, until the intelligent will assumed the sway over it, even in man it was merely the tool of the animal instinct:—and I added, that, like all other bodily organs, it might, by disuse, become so impaired in its capability as finally to be in the state of a limb never developed by exercise, which the will strives in vain to direct. When a man has reached mature age without making any effort to render the brain subservient to the rational will, the fatigue, and even pain consequent on the endeavour to obtain the mastery over it, is such, that few have resolution to undergo it voluntarily. Thus the man subsides more and more into the animal, and is at last guided only by those instinctive emotions which belong to the vital force merely. His passions assume a delirious violence, and he is

only distinguished from the brute by the greater skill with which he pursues their gratification. There is no *disease* of brain, but it has been left unexercised and ungoverned, till it is as unmanageable as a limb that has been treated in the same way. Toes have been used for writing and other arts which are usually performed by fingers: they are *capable*, therefore, of such use, but those who have constantly worn shoes cannot direct one toe separately from the rest as they can the fingers. Yet with much trouble, this power of directing might be acquired. It is thus that the brain, unaccustomed to direction from the intellectual force, rebels against it; and if this latter fails to assert its sway, it may justly be termed inefficient. In a man thus animalised, the actions differ from those of his more spiritualised fellow-men, who, happily, are more numerous; and when they find no such motive as *they* would consider a sufficient one, for his conduct, they call him mad by way of accounting for it. He commits a crime, and the plea of insanity is set up as a shelter from punishment. I will give an instance.—It is recorded by the elder Pinel. "An only son, educated by a silly and indulgent mother, was accustomed to give way to all

his passions without restraint. As he grew up, the violence of his temper became quite uncontrollable, and he was constantly involved in quarrels and law-suits. If an animal offended him, he instantly killed it; yet, when calm, he was quite reasonable, managed his large estate with propriety, and was even known to be beneficent to the poor: but one day, provoked to rage by a woman who abused him, he threw her into a well. On his trial, so many witnesses deposed to the violence of his actions, that he was condemned to imprisonment in a mad-house."* Yet any choleric man who does in his rage what he is sorry for afterwards, is as much insane as this man was: both are under the influence of the vital force. A shock to some nerve of sensation stimulates the sympathetic system: the circulation is hurried, and the blood flowing more rapidly through the brain, gives an unusual activity to the motor nerves—the movements are sudden and violent, the speech hurried, loud, and perhaps incoherent: but the intellectual force knows the source of these symptoms, and can curb them by resolute silence and inaction till the blood

* Pinel, Aliénation mentale, p. 156.

again flows at its usual pace: if it does not, the man for the time is in a state of mania, but is not the less responsible for having allowed himself to be so.

26. Let us suppose another case: the thing is so constantly seen, that every one could quote examples of it.—A man unaccustomed to self-control, becomes occupied by one thought:—his ambition has been disappointed perhaps, or a law-suit has plagued him, or he has been much employed in some engrossing pursuit. Unable to regulate his thoughts at will, he finds the one which circumstances have made habitual, recur uncalled for. An effort would dismiss it, for every one who has studied, knows that he has had to dismiss many an intruding thought, and with some effort too, if he wished to make progress in what he had undertaken: but this individual has never been accustomed to make any such effort, and he knows not how to free himself from the subject that thus haunts him. If it be an unpleasant one, he is wearied and worn by it; but every day that it is not driven off, it assumes a greater power, for the part of the brain thus brought into action is now by habit rendered more fit for use than any other:—he has not resolution enough to

free himself from his tormentor by a determined application to something else which would require all his attention: he sits brooding over it, and, when life has thus become irksome he strives to terminate his discomfort by suicide: yet here is no structural disease; and if the man could be persuaded to exert himself, he might be sane. I will give an instance. The master of a parish workhouse, about thirty years ago, was subjected frequently to groundless suspicions of peculation. Being naturally a taciturn, low-spirited man, these false accusations, which involved his character, and consequently the maintenance of his family, preyed upon his mind, and a profound melancholy was the result, attended by the usual symptomatic derangement of the digestive functions, and a constant apprehension that he had done something wrong; he did not know what. No assurance on the part of those who knew and esteemed him had any effect, and finally after some months of melancholy, he attempted to destroy himself. He was then removed to St. Luke's Hospital, whence, after a year had elapsed, he was discharged incurable. He was now placed in a private receptacle of the insane, and here suffered all the misery which at that

time pauper lunatics were subjected to. He was visited at this place by a benevolent man, who, seeing his state, immediately ordered him to be removed into the gentlemen's apartments, and paid for his maintenance there. In a few months afterwards he was visited by the clergyman of his parish, who, on conversing with him, considered him sane. The man begged to be allowed to rejoin his wife and family, and the rector, after many difficulties and some threats to the parish authorities, succeeded in setting him free. The man from that time was able to maintain his family by his trade of shoemaking, for if ever a fit of melancholy came over him, a threat from his wife that he should be sent back to the mad-house, was sufficient to engage him to make an effort to resume his cheerfulness, and he remained to old age a sane man. Here the insanity had been merely *inefficiency of the intellectual force.* Placed in a situation of comparative ease, his mind had become calm; the wish to return to his wife and family, and the hope of it, kept up by the visits of benevolent friends, did the rest; for, be it observed that during the whole time he never felt himself abandoned.

27. The poor and the uneducated are the

classes which most usually suffer from the *inefficiency* of the intellectual force: it is among the higher ranks usually that its *misdirection* is a source of insanity. Among these, more distant objects of pursuit keep the thoughts longer upon the stretch towards one point; the organs of mechanical memory are strengthened, nay, even strained by the habit of learning much by rote, while the constant supply of learning ready-made leaves no necessity for the more laborious processes of reasoning and comparison. Hence we not unfrequently find an elegant scholar, who can readily quote the words and opinions of others, unable himself to carry on a course of close argument, or to *prove* the truth of what he advances. Whoever has moved in society, knows that it is rare to meet with any one who can command his thoughts in conversation sufficiently to reject all that is not relevant to the subject, so as to keep on the chain of reasoning unbroken.

When the mind is thus exercised in remembering the opinions of others, thus unaccustomed accurately to examine its own, what wonder is it if it should become prepossessed with some irrational notion which cannot be removed by reasoning, because the individual

man in his healthiest state had never chosen so to exercise his mind; or if, when a delusion of sense occurs, he should choose rather to act upon it as truth, than to examine into the grounds he has for believing it to be such. It is a melancholy fact, that a great number of mankind are in this state as regards the faculties most requisite to self-control, and depend far more on the accident of good health, than the exertion of their own intellectual power, for their sanity. I have heard of more than one instance of *hard livers*, as they were termed, who probably in consequence of a slight affection of the brain from the unnatural stimulus of wine long kept up, became possessed with an opinion that they were slighted by one or more of their friends; and, resisting all reasoning on the subject, ended by destroying themselves. Yet, they were rational on other matters of importance, and therefore it is to be concluded, that even on this point they were capable of being rational also, had they chosen to make the exertion. It is recorded of Henri of Bourbon, son of the great Condé, that at times he imagined himself transformed into a dog, and would then bark violently. Once this notion seized him whilst in the King's presence:

he then felt it needful to control himself, and he did so: for though he turned to the window and made grimaces as if barking, he made no noise.* Had the King's eye been upon him, it is probable that he would have avoided the grimaces also.

28. Insanity from *misdirection* of the intellectual force is so various in its forms, that it would be impossible to give instances of all; but it has one very general character—namely, that at first there are very few symptoms, if any, of structural disease. Some derangement of general health may be observed, but even this is not constant, or, at least, not sufficient in many instances to excite attention: it seems therefore not unreasonable to conclude, that the evil originates rather in the misuse than in the impairment of the organ. Thoughts too long and too intensely fixed on one object, weary the part of the brain so employed, and we usually then seek relief by varying our occupation: if this is not done, the weariness may end in disease.

I remember being told by a friend, that having determined to commit to memory a certain num-

* Pinel, Aliénation mentale, p. 393.

ber of Greek primitives every day, after persisting some time, he found that though competent to other study, *this* wearied him. Resolved not to be thus mastered, he persevered in spite of weariness, but in a short time delirium came on. He took the hint, laid aside the Greek primitives, and recovered himself very quickly. Here the misuse of the organ had produced temporary disease: had the subject been one not so easy to lay aside, the temporary disease might have become permanent; especially if the engrossing thought were one originating in instinctive emotion, which always influences the circulation largely, and thus is likely to induce an unnatural rush of blood through the brain.

29. "The indulgence of violent emotions," observes Dr. Conolly, "is singularly detrimental to the human understanding—and it is to be presumed, that the unmeasured emotions of insanity are sometimes perpetuated in consequence of the disorder of brain originally induced by their violence. A man is at first only irritable, but gives way to his irritability. Whatever temporarily interferes with any bodily or mental function, reproduces the disposition to be irritated, and circumstances are never

wanting to act upon this disposition till it becomes a disease. The state of the brain or part of the brain, which is produced whenever the feeling of irritation is renewed, is more easily induced at each renewal, and concurs with the moral habit to bring on the paroxysm on every slight occasion—other vehement emotions and passions effect the same disorders of the mind."

Space will not allow me to do more than quote the conclusions drawn by this very able writer from his preceding observations. "Seeing that any feeling in excess may become independent of the restraint of the comparing powers, and thus impair or disorder the understanding; we cannot but remark the importance of cherishing that governing and protecting action of the mind by careful cultivation and exercise. The influence of the mind's exercise upon the mind itself is commonly of a beneficial kind. A belief however is entertained by some, and industriously propagated by others who can hardly be supposed to entertain it, that the mind is generally injured by its own exercise; and that education, as applied to the middle and lower ranks, is therefore hurtful to the understanding, and even productive of madness. Why these effects should be limited to rank, and not be the universal consequences of education, they do not

explain. It would be no more unreasonable to assert that the exercise of the body is necessarily productive of disease and deformity. Education is the training and exercise of the mind: and as when we recommend bodily exercise we do not mean the unnatural postures of the ballet, or the violent exercises of the gymnasium, neither by education do we mean an intemperate straining of the mental faculties. To educate a man, in the full and proper sense of the word, is to supply him with the power of controlling his feelings, and his thoughts, and his actions; between doing which, and becoming insane, or unable to control his feelings, his thoughts, and his actions there is no very visible connexion. The best way of deciding the matter is by an appeal to facts. Whoever will converse with lunatics, with a view to its elucidation, will soon be satisfied, that a very small proportion of them consists of those whose talents have been regularly and judiciously cultivated. If I may trust to my own observation, I should say that a well educated man or woman is an exception to the rest; that the majority is made up of weak or ignorant persons; even those who seem to have acquired some little knowledge, being commonly those who have picked it up as they could, with many disadvantages, and without the method

which what alone deserves the name of a good education would have imparted to their application. The registers of the Bicêtre, for a series of years, show that even when madness affects those who belong to the educated classes, it is chiefly seen in those whose education has been imperfect or irregular, and very rarely indeed in those whose minds have been fully, equally, and systematically exercised. Priests, artists, painters, sculptors, poets and musicians, whose professions so often appear marked in that register, are often persons of very limited or exclusive education; their faculties have been unequally exercised; they have commonly given themselves up too much to imagination, and have neglected comparison, and have not habitually exercised the judgment. Even of this class it is to be remembered that it is commonly those of the lowest order of the class, in point of talent, who become thus affected: whilst of naturalists, physicians, chemists and geometricians, it is said not one instance occurs in these registers.* If one go from individual to individual in any lunatic establishment, and investigate the character and origin of the madness of each, we shall find for

* Conolly's Inquiry concerning the Indications of Insanity, p. 191.

every one who has become insane from the exercise of his mind, at least a hundred have become insane from the undue indulgence of their feelings. Those men who really most exercise the faculties of their minds, meaning thereby all their faculties, their attention, reflection, or comparison, as well as their imagination and memory, are least liable to insanity. An irregular and injudicious cultivation of poetry and painting has often concurred to produce madness, but nothing is rarer than to find a mad mathematician: for, as no study demands more attention than mathematics, so it secures the student during a great part of his time, from the recurrence of feelings which are always the most imperious in those who are the least occupied." *

30. The diseases which come under the last division of my classification are the most discouraging, for here either the organs requisite to correct perception are wanting, or there is adhesion or other disease which impedes their action. Yet even among those apparently hopeless cases, we find such unequivocal symptoms of a struggle between the intellectual force and the defective organs, that it becomes *probable*

* Ibid. p. 347.

at least, that this very struggle may be made to operate beneficially on the diseased parts, as we find a palsied limb benefited by the attempt to use it. M. Esquirol in his work, *les Maladies mentales*, observes that among his idiotic patients at Charenton, he had generally found a physical difficulty in fixing the attention even where there was a wish to do so. In other words, the organs did not respond to the will which endeavoured to direct them. He mentions that he had wished to have plaster casts of the heads of many of his patients, and that with the maniacs he had succeeded. Even the most furious had consented to keep quiet long enough for this purpose:—a strong proof, by the by, of the immense power of the intellectual will even in such cases, if a motive can be found strong enough to induce its exertion—but the idiots could never keep their eyes shut, and themselves quiet, long enough to complete the operation, though they were anxious to do so. "I have seen some," says he, "who wept because the casts had not succeeded, and undertook afresh and for several successive times to remain quiet, but always in vain." * I have myself heard of an instance of

* Esquirol, Maladies mentales. Vol. i. p. 21. Vide Appendix E.

a girl of weak intellect who wept bitterly because she could not learn as others did. There can hardly be a doubt, that in these cases moral training, which happily requires no great effort of memory or stretch of thought, might be perfectly practicable. The strong will is there; imprisoned indeed, with scarcely a glimmering of light from this lower world, but it is still potent, and I have had more than one case communicated to me, where, though the individual possessed not enough of intellect to be entrusted with the management of the most trifling affairs, his moral sense seemed unimpaired, and his conduct was exemplary. In one instance, the father was a blacksmith; and the imbecile son had been taught to strike with the great hammer, which he did perseveringly when told to do so, and thus earned a subsistence, though his limbs had the usual shambling movement of idiots, and though he was scarcely able to express his meaning by words. On one occasion he accidentally killed a neighbour's goose by throwing a stone—he was inconsolable, and could only be pacified by the fullest restitution to the owner. In this case, the intellectual force had been wisely employed to counteract the natural defect, for the man became more

and more capable as years passed on; and finally having earned enough to supply his frugal subsistence and allow of saving besides, he spent the last years of his life in repose—a respected member of society—for though his mental deficiency was known, he was honoured for the worthy use he made of the little capacity he possessed. Such probably might have been the happier history of many an unfortunate being now abandoned to a state of brutalism, if those about him had done their duty towards him in early life.*

III.

31. Of course in the investigation of a subject which might occupy a year more fitly than an hour, I have had to select my information, and compress it into the smallest possible space: yet I cannot but flatter myself that I have given enough to bear out my opinion, that man has in

* Since this edition has been in the press, the eighty-second report of the Hanwell Lunatic Asylum has appeared. As it shows how successfully the system here advocated has been carried out by the very enlightened head of that establishment, an abstract of it will be found in the Appendix.

the resources of his own nature the antagonist power which, if properly used, can set at nought the evils, ay, and the so called irresistible propensities too, of the bodily organism. So nicely balanced indeed is the machine, that a grain can turn it to either side, but it is in the power of the will to cast that grain. Cast on the side of instinct, the propensity becomes passion, and the passion crime, and both are for the time insanity:—For when once the intelligent will has lent its force to the blind impulses of the body, whether diseased or in health, it becomes only a question of time whether the individual is to be called insane, and placed under restraint, or not.—The man who recovers quickly from his madness is called a sane man, though during the few preceding minutes or hours he may have exhibited the flushed face, the rapid and violent language and gestures, and the unreasoning conclusions of a maniac: but, strange to say, if this be very frequent, he is excused, and considered innocent of the crimes he perpetrates, exactly because he has committed the greatest of all crimes by delivering over his godlike intellect to be the sport of that brute nature which it ought to regulate. There can hardly be a stronger proof of the necessity of

some such classification of mental derangement as I have proposed.

32. It is observed by those professionally conversant with the subject, that up to fifteen years of age cases of insanity are very rare:—after that period, and during the period of maturity, they are frequent—so frequent, that statistical reports give a proportion of one in between six and seven hundred of the whole population of England of persons so affected. As far as regards age, the statistics of crime give us nearly the same results as those of insanity.—I have been informed by two gentlemen who had large opportunities of observation, one in a manufacturing, the other in an agricultural district, that sixty per cent of the offences attended with violence which have come under their notice, have been committed by persons between fifteen and thirty—to which we may add that crime and insanity generally keep pace. During the French Revolution of 1793, when men were let loose to commit all sorts of violence, insanity increased to a frightful extent: with the restoration of order, it again decreased; and in England I believe it will be found that in proportion as criminals have become more numerous, the registers of lunatic asylums show

that the numbers of their inmates have also increased. Something must be allowed for the larger population: but even where that is allowed for, I am afraid we shall find that both are growing evils.

33. Even had we paid no attention to the symptoms and the state of the mentally deranged, this parallelism would give some cause for inquiry whether the two might not be in some way connected: and if, as I have inferred from a close examination of cases, violent and unreasonable insanity is most frequently the result of either a frivolous and ill-governed mind, or of loose moral principles;—for excesses of all kinds affect the brain fearfully *—then the connexion between the two becomes sufficiently apparent, and the remedy for both would be a sound and moral education. A brain strengthened by rational exercise, *not* merely by committing words to memory, but by applying the power of thought to whatever subject is presented, and neither exhausted nor loaded by irregularities of life, is but little likely to be attacked by disease: but if it be, mental derangement may occur, but not mischievous in-

* See Appendix F.

sanity: and thus the larger half of the evil is removed.

34. But how has the danger of such a calamity, frightful as it is, been met by poor and rich?—A country with an extensive frontier exposed to invasion from powerful enemies, if its governors be wise, erects fortifications, forms strong alliances, and disciplines its inhabitants in the use of arms. Every child is in the situation of such a country,—but are its governors wise? Where are its fortifications of mental occupation—its alliance with a better world—its discipline of self-control?—The reports of commissioners lately made public, have given a fearful answer to the question as regards the poor. Are the rich better cared for? What advantage does the child receive from its educated parents? Its clothing is finer, its food more delicate; but during those six precious years when the brain is acquiring the bent which may form the character through life, it is consigned to the nursery: to the companionship of uneducated and misjudging, perhaps vicious, at any rate, uninterested persons: shut out, even more than the children of the poor, from the experience of life, with no conversation to stimulate the young brain to further developement,

no principles instilled, no curiosity gratified. A dull routine of lessons is perhaps carried on, taxing the tender organ beyond its powers—thus inducing instead of preventing disease, while the inquisitiveness, which seems the very instinct of childhood, and the attempt to reason on what is propounded, are sternly repressed: obedience, not *self*-management is enforced: and the child grows up, notwithstanding the *show* of learning or accomplishment, with an unregulated mind, ignorant of man's best knowledge, motiveless, and dependent on circumstances. The boy is then to be sent forth into a world full of difficulties, to sink or swim: to make a character for himself if he can!—As well might troops begin to make their muskets when the enemy is in sight.

35. But if this be the case as regards the male sex, how much more fearfully then is it of the female! Here the Drawing-room but perpetuates the inertness of the Nursery,—and woman, so largely endowed by nature, is degraded by social prejudice, and the frivolous education consequent upon it, till she is left at the mercy of events, the creature of impulse and of instinct. Yet physiologists have demonstrated that the organs of thought are propor-

tionably larger in woman than in man: * and many a bright example has shown how well they *can* be employed. One plain statistical fact shows that no terms that I can use in the reprobation of this cruel system can be too strong. The registers of Lunatic Asylums show the number of female patients to exceed that of males by nearly one third.†—We have the assurance of professional men well experienced in the treatment of the insane, that nothing is more rare than to find among them a person of

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* See Appendix G.

† Webster's *Observations on the Admission of Medical Pupils to the Wards of Bethlem Hospital*, p. 52. Though the observation is there made on the registers of the Hospitals and Asylums for Lunatics in France, it holds good with respect to England in a great degree. The observations made by M. Esquirol on this fact are worth recording here, since they are the result of long experience. "The vices of the education given to our young ladies," says he, "the preference for acquirements purely ornamental, the reading of romances, which gives to the intellect a precocious activity and premature desires, together with ideas of an imaginary excellence that can never be realized; the frequenting of plays and society; the abuse of music, and want of occupation, are causes sufficient to render insanity most frequent among our women." See Appendix H.

a judiciously cultivated mind; and yet, with this fact staring us in the face, we systematically consign the mothers of the rising generation to a species of training which leaves them and their families a prey to one of the worst ills that flesh is heir to. We need not ask what woman's destination is—nature has written it in characters too clear to be mistaken: the large developement of the intellectual organs, and the feeble muscular power, mark her for the high-minded purifier of society—her strength must be that of knowledge:—yet, we refuse the kind of culture which such an organization requires, hide the victim of mis-management in a madhouse—and then talk proudly about an enlightened age!

36. Should my position, that the difference between sanity and insanity consists in the degree of self-control exercised, appear paradoxical to any one, let him note for a short time the thoughts that pass through his mind, and the feelings that agitate him: and he will find that, were they all expressed and indulged, they would be as wild, and perhaps as frightful in their consequences as those of any madman. But the man of strong mind represses them, and

seeks fresh impressions from without if he finds that aid needful: the man of weak mind yields to them, and then he is insane.*

That this is the true view of the case, may be proved from the innumerable cases where insanity has been cured, not by any medical treatment, but by fear of what was unpleasant; or some deep impression which sufficed to counteract the former one. Dr. Conolly mentions that in the Glasgow Lunatic Asylum, a patient afflicted with religious melancholy had made up his mind to destroy himself, but that a short passage from the Scriptures, impressively and kindly spoken to him, not only prevented the commission of suicide at the time, but had the effect of permanently checking the tendency to it. The same dreadful thoughts frequently returned to the patient's mind, but the recollection

* "If we reflect upon what passes through the mind of the most sensible man for a single day," says M. Esquirol, "what incoherence shall we notice in his ideas and determinations from the time that he awakes in the morning till he retires to rest at night! His sensations, ideas, and determinations have some connection among them only when he arrests his attention, and then only does he reason. The insane no longer enjoy the faculty of fixing and directing their attention, and this privation is the primitive cause of all their errors."

that "no murderer hath eternal life" returned also, and the crime was refrained from.*—This man then had the power to restrain himself: yet had those words never been spoken, and had he committed suicide, he would have been held insane and incapable of doing otherwise.—I must not multiply examples, though it would be very possible, but will merely quote the words of a Physician in extensive practice, lately addressed to myself.—"I completely coincide with you in opinion," says he, "as to the power of the will in suppressing the manifestation of insanity—a fact sufficiently illustrated by the dexterity with which the insane contrive to conceal their delusions; of which I, in common with others, have seen many examples. I have often observed with astonishment that when patients are put upon their guard, or have any purpose to achieve, they will keep their hallucination out of sight in a most surprising manner. What is now fashionably termed *monomania*, is more often owing to a want of moral control over the mind than to any unsoundness of the intellectual faculties: so that in fact it ought to be viewed as moral depravity rather than mental

* Conolly's Inquiry, &c. p. 25.

disorder." This is strikingly exemplified in a case recorded by M. Georget, of a young man seventeen years of age, who, after committing all sorts of outrages, finished by murdering his father. On seeing the dead body of his parent a short time after, he addressed it with—" Ah, my dear father, where are you now?"—and after some other remarks he concluded—" It is you and my mother who have caused this misfortune—I foretold it you a long time ago:—but if you had brought me up better, it would not have been thus."*

I may add in corroboration of the opinion here expressed that instances are by no means rare, when the post-mortem examination in cases of decided and violent insanity, has exhibited no apparent sign of disease in the brain; a circumstance which of course would lead to a suspicion that the morbid affection was rather functional than structural. It has been observed to me by a distinguished friend, who formerly filled the office of Secretary of State in the Home Department, that the increase of crime has generally been in the ratio of the want of employment for the people; and that it is probable

* Georget, Discussion Médico-légale sur la Folie, p. 144.

that the same cause may operate towards increasing insanity. A mind kept on the stretch with thinking how the next meal may be provided, or sunk in the apathy which, among uncultivated people, the lack of any call upon the attention is apt to produce, may well operate in diseasing an organ which will neither bear too much exercise nor too little.

37. The result then of the whole inquiry appears to be, that man being a compound of two natures, mental derangement is of two kinds. In the one kind, structural disease deadens or distorts the perceptions, and if this extends itself to the organs of all the faculties, the intellectual force having no longer the means of external action, the individual remains to all appearance a helpless machine. But, as such extensive structural disease is hardly compatible with life, so it is of very rare occurrence, and, if any part of the organ remain perfect, then there is good reason to hope, that a mind thoroughly well-trained in early years, will still contrive to make the little that is left available to conduct, if not to the higher intellectual functions: as we see the loss of the right hand replaced in some degree by the increased activity of the left.—But in the other case, no structural disease

exists in the first instance, and the inefficiency or misdirection of the intellectual force is the sole cause of derangement: sometimes by the violence of the excitement producing disease, sometimes, as I have already noticed, continuing to the last without affecting the bodily organs.

38. The cases of insanity, we are told, have nearly tripled within the last twenty years!—a fearful increase, even after allowing to the utmost for a larger population!—of these cases it is calculated that less than three hundred* in one thousand are the result of disease, or of unavoidable circumstances, thus leaving above seven hundred resulting from bodily excess or mental misgovernment.—On the heads, then, of legislators, of teachers, and of parents, lies the heavy charge of having, in all these instances, left those godlike faculties uncultivated, which, if duly used, might make earth the ante-room of heaven, and man the fit Vicegerent of the Deity in this fair world. What man *is* generally, and what the world is in consequence, I need not detail.—We all know and feel it. Would to heaven we all knew what man *could* be, and had felt what the world might be were he such!

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* See Appendix H.

APPENDIX.

A.

Paris, le 10me Octobre, 1845.

MONSIEUR,

JE vous écris en Français quoi que j'entends assez passablement l'Anglais pour avoir osé entreprendre de traduire votre bon petit livre "ON MAN'S POWER OVER HIMSELF." Toute fois n'ayant pas encore suffisamment essayé d'écrire dans votre langue, j'aurais craint de n'être pas intelligible.

M'étant occupé du traitement des alienés, à une epoque ou j'avais déjà beaucoup réfléchi sur la didactique et sur la pédagogie, et ou j'avais aussi eu de frequentes occasions de verifier les theories par la pratique, j'étais parti de ce principe qu'il faut supposer la raison *intacte* mais *cachée* en quelque sorte, derriere une image plus ou moins épais, et que c'est a cette raison qu'il faut s'addresser pour obtenir la guérison. Je pensais dès lors, que le traitement principal de la folie devait consister à amener le malade, avec une imperturbable patience, a reconnaitre d'abord intérieurement, puis peu a peu à confesser lui meme l' *irrationalité* de ses paroles et

de ses actes. Dès lors aussi je concevais l'inutilité des mèdicamens si ce n'est comme secours très secondaire; et je formai alors le plan d'une thérapeutique tout a fait differente de celle qui est généralement usitée, et qui repose sur l'opinion qui le fou, n'etant point maitre de sa volonté, est completement soustrait a la responsibilité morale. Peut être un jour si vous daignez m'honorer d'un mot de reponse, aurai-je l'occasion de vous dire à quelle source j'ai puisé ces idées que vous même regardez comme vrais, et comme utiles: à present je me borne a mentionner les faits. Ayant entrepris dans cette direction le traitement d'une démonomaniaque malade depuis trois ans et demi, j'ai éte assez heureux pour lui procurer en *six mois*, et contre l'opinion des mèdicins que l'avaient suivie jusque-là, une guerison qui ne s'est pas dementie, bien que trois ans si sont écoulés déjà, pendant lesquels il y a eu une grossesse et un accouchement. Celà est d'autant plus concluante que la maladie avait commencé a l'occasion d'une couche. D'autres faits plus ou moins favorables avaient affermi mon esprit dans cette voie, lorsque je vis dans un Journal Anglais l'announcement de votre livre, qui appella mon attention par sympathie, et que je me procurai avec empressement. Je n'ai pas besoin de vous dire combien j'en ai été satisfait, et combien j'ai

été surpris de voir une personne qui parait étrangère a la médicine, pénétrer si avant dans le traitement, et y porter tant de lumiere.

J'ai dicté la traduction de votre travail à un viellard hypocondriaque qui m'a été confié dans un état vraiment tres facheux, et qui a été si vivement frappé de la justesse de vos idées, qu'il s'en est fait immediatement l'application, et qu'il en a eprouvé une notable amelioration qui va croissant.

J'éspere publier cette traduction dans quelque Journal : non pas dans un Journal de Médicine, car je ne crois pas que ces idées soient de nature à obtenir un grand succés aupres des hommes qui ont chez nous le monopole de l'alienation mentale. Quant a moi, je m'estimerai heureux si je puis contribuer à les vulgariser, et à m'associer ainsi aux vues bienfaisantes de l'institution royale de la Grande Bretagne.

J'ose croire, Monsieur, que vous ne refuserez pas votre assentiment a cette traduction, et que vous voudrez bien m'indiquer les additions ou les changemens que vous pourriez avoir fait a votre travail, qui date de plus de deux ans déjà.

Veuillez bien agreer, Monsieur, l'expression des sentimens d'estime et de haute consideration avec lesquels je suis,

Monsieur, Votre très humble serviteur,

VATIER.

P. S. Je vous serai egalement obligé de me faire connaitre les titres des "Small Books" publiés jusqu'ici.

Rue Soufflot, No. 1, Place du Pantheon.

B.

THE following extracts from the twenty-second Annual Report of the officers of the Retreat for the Insane at Hartford, Connecticut, will show that the power of the intellectual force has not been over-estimated in this work. The regulations of the institution above-mentioned seem so admirable, and so well calculated to bring into activity all that remains of voluntary power in the patients, that we gladly quote much of it, as affording the best illustration of our own views, because they have here been practically carried out: and we must again return our best thanks to Dr. Butler for having introduced it to our notice.

In 1846 the number of patients in the Retreat was,

	Male.	Female.	Total.
	53	50	103
Admitted during the year	56	72	128
	109	122	231

Of this number, there have been

	Male.	Female.	Total.
Discharged recovered .	24	31	55
„ improved .	17	15	32
„ unimproved .	9	3	12
Died	5	11	16
Total discharged during the year . . .	55	60	115
Remaining in the Retreat, April 1st, 1846 . .	53	63	116

Let us now see what are the means which have been so far successful as to leave only 28 out of 115 unbenefitted.

"The amusements, exercises, and employments of our household," says Dr. Butler, "are still continued, with such variations and additions as our experience and ingenuity can suggest. The benefits derived from them in improving the general health, exciting and fixing the attention, and in leading the faculties of the mind to healthy and vigorous action, cannot be questioned. Labour upon the grounds in the garden, rides, walks, ninepins, visiting objects and places of interest in the city and vicinity, the sewing circle, dancing, musical and reading parties, various games, books, newspapers, periodical prints, &c. &c. are among the auxiliaries employed in our system of treatment.

"Besides our usual weekly sewing circle, a select party of the female patients have met with a few of our young ladies, friends from the city, who have instructed and assisted in the making of various fancy and other articles, which are offered for sale to visitors, and the proceeds employed in the purchase of books and other articles of amusement. The effect has exceeded our expectations. A natural interest in each other's welfare has been excited, which has had a most happy and beneficial influence upon the ladies of our family, inspiring in them self-respect, and making them feel that their affliction brought not with it neglect. To these ladies belong our most sincere acknowledgements, and the gratification of knowing that they have done good, by inspiring hope where there was despair, light where there was darkness; and joy where sadness reigned.

"The library, besides periodicals, contains about 300 volumes, and is gradually increasing. The daily applications for books is the best evidence of their utility.

"The usual religious exercises of the chapel, evening prayers, and services on Sabbath afternoon, have been continued. Familiarity with the services does not lessen their effect, nor diminish our estimation of the happy influences which result from the timely and judicious

teachings of the chaplain. About ninety, or three-fourths of our present number of patients, attend.

"Thus mercifully and propitiously has the year past away, bringing its cares and anxieties and leaving its rich rewards. We enter upon another with an increased number of patients, a broader field of effort, and an accumulating responsibility. Devoting our undivided energies to the trust committed to our care, and asking the continuance of the same cordial support and generous scrutiny and confidence of the Directors and the public, we leave the events with Him who governs all things in loving-kindness and wisdom.

"JOHN S. BUTLER.

"Retreat for the Insane,
"*Hartford, April*, 1846."

EXTRACT FROM THE REPORT OF THE CHAPLAIN.

. . . . . Among these improvements, a very commodious and appropriate chapel occupies a prominent place. It bears witness to the regard which the Directors feel for the maintenance of religious worship and influence in the Institution committed to their care. . . . . A large proportion of the patients had been for some time looking forward to its completion

with grateful anticipations, being fully able to appreciate its design, and susceptible of benefit from its privileges. Most of them attended its dedication in January last, with deep interest at the time, and strong expressions of it afterwards. They continue to assemble in it, forming, with the officers, attendants, nurses, and other members of the family, a congregation of worshippers, whose orderly and devout deportment, often noticed and spoken of by occasional visitors, proves the inestimable value of religious exercises in such an establishment. Several of the patients belong to the choir of singers, and two or three of them have heightened the interest and effect of the scene by instruments played with great taste and judgment. . . . No one familiar with the internal management and concerns of the Retreat can hesitate for a moment to recognize the great benefit of these religious exercises of the patients. Many of them, in a state of convalescence, have entirely recovered soundness of mind, . . . others are labouring under kinds and degrees of insanity which leave the mind rational with regard to a variety of subjects,—religion often being one of them. . . . Of the rest, there are those, indeed, whose minds are so enfeebled or beclouded by their malady, that they may not have any distinct conceptions of religious truth

conveyed to them. Yet even these retain some child-like susceptibilities of religious feeling, not wholly inaccessible to the salutary impressions which the outward forms alone of divine worship are adapted to produce. Former associations and habits are not yet obliterated. They often give distinct and pleasant indications that the things of religion are among the few objects which still afford them some gratification. . . .

In estimating the value of these religious exercises, there are many things to be taken into account in addition to their spiritual benefit to the patient. . . Such are the following:—the necessary preparations to be made for attending the religious exercises in a becoming manner, and which fill up a portion of time agreeably and profitably; the regular return of the stated hour for doing this, and the pleasant anticipations connected with it; the change of scene from the apartments and halls to a commodious, cheerful, and tasteful chapel, there to unite in the worship of God; the social feelings induced and gratified, the waking up of formerly cherished associations and habits; the soothing, consoling, and elevating influence of sacred music; the listening intelligently to the interesting truths of the Word of God, and uniting with the heart in rendering him that

homage which is his just due, as is, beyond doubt, the case with not a few of the patients; the successful exercise of self-control, so strikingly and continually exhibited by those who need to exercise it, . . . the habits of punctuality, order, and decorum which they acquire in going to and retiring from the accustomed place of their devotions . . . . the feeling that in all this they are treated like other folks, and act as other folks do; and the subsequent satisfaction, a part of our common nature, which many of them experience in the reflection that they have performed an important duty. . . . All this is frequently and abundantly confirmed by statements on the part of restored patients before leaving the Retreat, who speak with gratitude of the interest they have felt in the religious exercises, and of the comfort and benefit that they have derived from them, and from the other means of religious counsel and consolation which they have enjoyed.

In justice to the very able and conscientious men who are at the head of many of our own Lunatic Asylums, we ought, however, to notice that it is not in America alone that these methods have been resorted to with the happiest effects. Music, amusement, healthy labour, and religious instruction and exercises, have all been

made use of as means of cure, and have, in a large proportion of cases, proved most useful auxiliaries to the physician's prescriptions. "The effect of divine service with the usual forms, with a sermon," says Dr. Burrows, "has been tried on the patients in Bethlem Hospital, the Glasgow, Lancaster, and other Lunatic Asylums, and spoken of favourably;" and Dr. Webster of Bethlem Hospital observes:* "In illustration of the principle, that moderate occupation of the mind, when judiciously employed, instead of allowing patients deprived of reason to brood constantly over their delusions, is followed by beneficial effects, I cannot adduce better evidence than the results obtained in the French hospitals, at Hanwell, and also in Bethlem, where such a system of occupying the patients has been introduced. At Bicêtre, a teacher of music was appointed in 1839, and reading, writing, as well as dancing, are now taught, workshops also have been established—in fact every effort is made to engage the attention of the lunatics in some innocent or agreeable occupation."

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* Observations on the admission of medical pupils to the wards of Bethlem Hospital.

C.

FEW, perhaps, are aware of how large a proportion of maniacal cases may be referred altogether to ungoverned passions. We will cite some in order to support our opinion, that a better mental training would have entirely prevented the malady. The following are from the observations of M. Esquirol.

"Those pupils who attended my clinical lectures on mental alienation, saw at the Salpêtrière a young woman who was confined Sept. 25th, 1818, and who experienced so serious a disappointment at not having given birth to a boy, that she was taken with delirium on the first day of her confinement, and became a maniac on the third. The delirium and fury persisted for six weeks, after which she was alternately calm and excited." She was cured about four months and a half after her confinement; but it is clear that a reasonable acquiescence in an event quite beyond her own power would have entirely prevented the attack.

"An aged magistrate, very much distinguished for his wisdom and eloquence, in consequence of troubles is seized with an attack of monomania, attended with agitation, and even violence. After some months the delirium ceases, but the patient retains unfounded prejudices. At length

he recovers the entire use of his reason, but remains unwilling to return to society, although he knows he is in the wrong. He is also unwilling to occupy himself, or to think about his affairs, although he knows very well that they are suffering from his caprice. His conversation is both rational and intellectual. Does one speak to him of travelling, or of attending to his affairs, he replies, 'I know that I ought, and am able to do it, your advice is very good, I would follow your counsels, I am convinced; but make me able to will, by means of the will which determines and executes.' 'It is certain,' said he to me one day, 'that I only have the ability *not* to will, for I have my reason entirely, I know what I ought to do, but strength abandons me when the time for action comes.'"

"A young lady is plunged into the profoundest melancholy because she cannot be immediately married to her lover; she refuses every sort of nourishment, and falls into marasmus. After some months, her lover presents himself to her with an assurance of their speedy marriage. The patient is restored."

The following is given by M. Pinel—"A man in the vigour of his age, who was confined in the Bicêtre, believes himself a king, and expresses himself with the tone of a person pos-

sessing supreme authority. He had undergone the customary discipline of the Hotel Dieu, where the blows and violence of the keepers had only rendered him more furious and more dangerous. What method was to be taken with this man. Restraint would only exasperate him, and mildness might confirm him in his chimerical notions. It was needful to await a favorable moment to gain any hold on a character so difficult to manage, and this was afforded by accident. One day this man wrote a letter to his wife full of reproaches, in which he bitterly accused her of prolonging the period of his detention in order to enjoy greater liberty herself, and menaced her with the full weight of his vengeance. Before sending this letter, he read it to a convalescent in the hospital, who blamed his violence, and in a friendly tone reproved him for thus endeavouring to drive his wife to despair. This wise counsel is listened to;—the letter is not sent, but another in a moderate and kind style is substituted for it. The superintendant hearing of this docility when remonstrated with in a friendly manner, thinking he saw in it the signs of a favourable change, comes to the apartment of the insane man to converse with him, and brings him by degrees to the subject of his delusion. 'If you are a sovereign,' says he, 'why do you not put an end

to your detention, and why do you allow yourself to remain mixed up with the insane of all kinds?' He returns every day to converse with him, always taking a tone of kindness, and by degrees leads him to see all the ridiculousness of his pretensions, and shows him another madman, also convinced that he was possessed of supreme power, who had long become an object of derision. The patient was by degrees shaken in his persuasion,—begins to doubt his right to the sovereignty, and at last becomes sensible of his folly. This unexpected moral revolution in his mind was brought about in a fortnight, and at the end of a few months of probation this respectable father of a family was restored to his wife and children."

"An old nun, formerly employed in the tuition of the young, was brought to the hospital in a state of profound melancholy: during six months all the methods, both physical and moral, which we had recourse to were without effect: her notions always remained the same, and she continually repeated to the superintendant that he was wrong not to treat her as the most guilty of women, and that he ought to impose on her the severest punishments. One day that she met him in the interior of the hospital, and that she renewed the same kind of conversation, she received from him a sharp reply, with an express

declaration that he would listen to her no more, since she always persisted in the same notions, and showed him no sort of confidence. The patient retired in silence to her apartment, reflected deeply on the reproof she had experienced, and did justice in her own mind to the upright and irreproachable conduct of the superintendant, and his sincere desire to assist in the re-establishment of the unhappy persons about him.—Was not all he had said dictated by the most humane intentions? She experienced great perplexity that night, and a sort of interior conflict between the thought of her imaginary crimes, and the friendly remonstrances of a man who could have no personal interest in what he said. These vacillations, and this interior conflict, after going on for some time in the form of cool discussion in her own mind, produced the most favourable change in her, and she ended by being fully convinced that her scruples were chimerical, and she at once entered eagerly upon the proper means for the perfect re-establishment of her health by the proper physical treatment."

The following is given by Dr. Burrows—"A lady, the daughter of a merchant, married, and a connexion in business was formed between the father and the husband. In a very short time the embarrassments of the former involved the

whole fortune of the latter, and in about a year the young couple were left without any provision, with one child and the expectation of another. What added to her affliction was, the trouble of her parents and their other children, for all of whom she had the tenderest affection. I knew this lady from her childhood. She never had a good constitution, but had always been subject to severe headaches and other corporeal ailments.... A near and dear relative with whom she corresponded, in the attempt to console, very vehemently exhorted her to seek consolation in religion, which advice she enforced by such spiritual arguments as she thought necessary. Unfortunately these arguments were intermixed with many abstract doctrinal points which were new to the sufferer. In the adaptation of them to her own case she felt great perplexity. Instead therefore of deriving consolation .... she at last adopted, without due examination, the most dangerous sophisms for truths.... It was soon perceived that her reason was wavering ... shortly complete insanity was developed. In this state she was brought to London and consigned to my direction. She was then only twenty-four years of age. There was evidently great constitutional as well as mental disorder. In a few months I had the happiness to see her health much improved, and

every illusion by degrees vanish. . . . In a few weeks she returned to the bosom of her family . . . Never probably was any one who had been insane exposed to greater risk of a relapse . . . yet after the first struggle, and experiencing some threatening symptoms, she rallied. . . . Then it was that she experienced real consolation from religion. Her recent spiritual delusions had past away. If she remembered the new lights which had so fatally misled, and finally absorbed her reasoning faculties, she was aware of their dangerous effect, and relying solely on those principles whence she had formerly always derived satisfaction and support, she was enabled to preserve her reason and attain a state of comparative happiness. It will not escape remark, that five out of the six examples cited (of religious insanity) are females. The selection is not designed. Were every case complicated with religion recorded, I believe nearly the same disproportion would be found between the sexes; at least, such is my experience. Many causes combine to make women prone to such impressions. Physically, man is more robust, and has less sensibility, or irritability, than woman; morally, his education is more solid, and his pursuits more active and definite. The education of females is generally showy rather than substantial; and as they na-

turally possess more ardent and susceptible minds, want of active occupation becomes a most dangerous enemy to them."

D.

I SHALL here give a case which M. Georget has recorded in his "*Discussion medico-legale sur la folie,*" on the authority of M. Marc. From this case, and others of the same kind, he infers that there is a degree of mental disease "qui ôte a l'homme sa liberté, et le porte à commettre des actes repréhensibles . . . il existe une monomanie homicîde," and I give it for the sake of showing the fallacy of the reasoning by which he arrives at that conclusion. In this case (*Discussion, &c.* p. 30), a woman, aged about thirty, cut off the head of a child four years old, the daughter of a poor man, who was driving her and this child in a cart. She had the day before prevailed on the man to give the child the drive, and she got him out of the way on some pretence while she perpetrated the crime.

It appeared on inquiry that there was a litigation pending between this woman and a serjeant's wife; that the latter had obtained a warrant against her; that, flying from the officers of justice, she took refuge with a person with

whom she was slightly acquainted, and whose hospitality she obtained on this occasion on some false pretence; that, while she was considering in what direction she should proceed, being determined not to return home, the idea of murdering the children of her entertainer occurred to her; from this plan she was however diverted by the thought of the ingratitude of such a proceeding. She then resolved on selecting some other child for the same purpose, when this peasant offered her a seat in his cart to the village. She found out that he had an only daughter, whom she resolved on assassinating on the following strange reasoning. "L'enfant du paysan est fille unique; moi aussi je suis fille unique, et j'ai toujours été très malheureuse. Un semblable sort est peut-être réservé à cet enfant; en conséquence, il vaut autant que ce soit lui que je tue qu'un autre." For this purpose she stole a knife from her host, and sharpened it carefully that her victim might suffer the least possible pain. There was evidence that she had previously been deranged, and she was acquitted on the score of insanity.

Now it is observable, in this case, that so far from being under an irresistible influence, this woman could control herself. She felt the moral turpitude of killing the children of her benefactor, and she abstained from the act:—she

was, therefore, capable of resisting the impulse if she chose to exert a small share of resolution. The primary cause of the disposition to murder may probably be found in that peculiar state of the nervous system described by Dr. Conolly. "In any general excitement of the nervous system," he observes, "it is not uncommon to find irritation referred to the extremities of nervous ramifications. The susceptible child, when interested with its book, bites the ends of its fingers; the nervous man in a state of anxiety or emotion does the same. The approach of maniacal disorder is sometimes indicated by a disposition to bite, cut, and tear the fingers. The injuries and wounds inflicted on themselves by lunatics are often to be similarly accounted for."—(Conolly's Inquiry, &c. p. 98.) Instead therefore of the "*monomanie homicide*" of M. Georget, which "ôte à l'homme sa liberté,"—it would appear simply that excitement of the brain produces an extraordinary irritation of the nerves, which leads to cutting or tearing whatever comes in the way of the person so excited; but that nevertheless this disposition is under the control of the will: and the patient might generally, if previously well disposed, claim exterior aid to control this irritation, if he found it growing too strong for self-government.

E.

IT is observed by Professor Tiedemann, that "the brain of men endowed with but feeble intellectual powers is often very small; particularly in congenital idiotismus. The brain of an idiot fifty years old, weighed but 1*lb.* 8*oz.* 4*dr.*, and that of another, forty years of age, weighed but 1*lb.* 11*oz.* 4*dr.* The brain of a girl, an idiot, sixteen years old, weighed only 1*lb.* 6*oz.* 1*dr.** The brain of men who have distinguished themselves by their great talents, on the contrary, is often very large. The brain of the celebrated Cuvier weighed 4*lbs.* 11*oz.* 4*dr.* 30*gr.*" † As in the above cases of idiocy, the weight of brain scarcely exceeds that of a new born child, it is to be presumed that by some means it has been arrested in its growth.

F.

M. FOVILLE, in his Anatomie pathologique, in noticing the "*altérations chroniques de la substance corticale,*" gives a case which I shall again quote in his own words: "J'ai observé

* Troy or Apothecaries' weight.

† Phil. Trans. 1836, part 2, p. 502.

cette altération au plus haut degré d'intensité chez un jeune homme d'une *constitution détériorée par des excès de tout genre;* une émotion vive détermina chez lui l'explosione d'une aliénation mentale compliquée, dés son début, de paralysie générale; quelques semaines suffirent pour porter au plus haut point la dégradation morale et physique. Dans les derniers temps de la vie, la maigreur, déjà très prononcée, fit de nouveaux progrès si rapides, qu'en trois jours les globes oculaires étaient véritablement retirés au fond des orbites, tandis que les paupières étaient restées tendues demi ouvertes, quelques lignes au devant des yeux. La substance corticale des convolutions très brune, très humide, d'une mollesse diffluente cédait au plus léger contact. La perte de substance, les inégalités produites par l'apposition des doigts ou d'un linge disparaissaient en un instant comme cela aurait lieu à la surface d'un corps qui entrerait en fusion. D'ailleurs chez ce malade la substance blanche était elle même profondément alterée d'une manière analogue à la grise."

Another analogous case is given in the Répertoire de M. Baillarger, where a "garçon marchand de vin," aged thirty, was received into an hospital for lunatics, May 23, 1827, after having led a life of great excess and profligacy, to which the state he was then in was

attributed. "La mémoire et le jugement étaient fort affaiblis. Il avait de la difficulté à parler, beaucoup de lenteur et de roideur dans la marche, mais pas précisément de délire maniaque ni d'incohérence dans les idées." He was in the Bicêtre six or eight months; the paralysis and the difficulty of walking increased, he was attacked with scurvy, and died in January. *Post-mortem examination*—Le feuillet cérébrale de l'arachnoide et la pie-mère réunis sont d'un mineure extrême. Ces deux feuillets ne sont ni injectés, ni adhérents à la surface du cerveau: les deux substances du cerveau, du cervelet, et des moelles, sont fermes, mais pâles et décolorées, et ne contiennent pas de sang. La teinte de la substance corticale est d'un gris légèrement jaunâtre. Les deux feuillets de l'arachnoide rachidienne sont unis dans toute leur étendue par de très petites adhérences extrêmement minces et transparentes. Il y a une grande quantité de sang infiltré dans le tissu cellulaire du canal rachidien."—*Annales médico-psychologiques, Janvier*, 1843. *Répertoire, pp.* 180, 181.

M. Esquirol mentions almost numberless cases where insanity has been the consequence of excess. One twentieth of the patients in the Salpêtrière, according to the registers of that hospital, have been prostitutes, and of the male

patients who came under his care, hardly any were untainted by vices, which seldom fail to end in insanity when pushed to excess. When the constitution has been thus weakened, the first derangement of health, or contradiction which irritates the mind, generally produces an attack of mania.

"A young man twenty years of age addicts himself to vicious pleasures, and the inquietude produced by the conscription, causes him to lose his reason." He is restored after a time.

M. de S. having been in the army, leaves the service at about thirty-one years of age, and "abandons himself to the grossest irregularities, committing every sort of excess in regimen. He experiences some opposition, becomes sad, and complains of pains in the head—after two months he suddenly becomes furious, and knows not the voices of his relatives and friends, whom he strikes indifferently. He believes that every one deceives him." This man was also cured by medical treatment. Space will not allow of the multiplication of cases of this kind, which moreover are not exactly of a nature to find place in any but works exclusively medical.

G.

PROFESSOR TIEDEMANN, in an elaborate paper published in the Phil. Trans. for 1836, part 2, on the brain of the negro, takes occasion to notice the comparative weight and size of the brain in Europeans, both males and females. The parallelism is incomplete; I can therefore only cite a few examples from the table given by him. The weight indicated is Troy or Apothecaries' weight.

Sex.	Age.	Weight of Body.				Weight of Brain.					Weight of Brain as compared with that of the Body.
		lb.	oz.	dr.	gr.	lb.	oz.	dr.	gr.		
Male	New-born	7	3	2	8	1	1	1	10	as	1 : 6·63
Female	Ditto	7	2	0	0	1	0	4	40		1 : 6·83
Male	Fifteen	100	7	0	3	4	6	0	0		1 : 24·70
Female	Thirteen	63	2	6	23	3	6	2	30		1 : 17·93
Ditto	Sixteen					3	10	2	0		
Male	Thirty					3	11	7	0		
Female	Ditto					3	11	0	0		
Ditto	Ditto	123	4	2	25	3	7	0	0		1 : 34·42
Male	Fifty	132	8	4	35	3	10	7	5		1 : 33·96
Ditto	Ditto	181	8	2	0	4	1	0	10		1 : 44·47
Ditto	Ditto	141	1	0	0	3	8	1	40		1 : 37·76
Female	Ditto	134	6	2	57	3	4	0	40		1 : 40·27
Ditto	Sixty	135	11	0	0	3	5	5	0		1 : 39·18
Male	Sixty-one					3	7	4	0		

Here it will be seen that the female brain is frequently, relatively to the size of the body, somewhat larger than the male, and the Professor observes hereupon, "Although Aristotle has remarked that the female brain is absolutely smaller than the male; it is nevertheless not

relatively smaller, compared with the body; for the female body is in general lighter than that of the male. The female brain is for the most part even larger than the male, compared with the size of the body."

Dr. Fletcher, in his Rudiments of Physiology, observes that "the size of their brain as compared with their spinal marrow is somewhat greater in females than in males. Hence we might be led to conclude that in reality it is not their faculty of thinking, but their materials for thought, which are less than in males." Whether therefore we consider the size of the brain relatively to the size of the body or relatively to the size of the nerves, which go to make up the spinal marrow, we find the female brain has very commonly a trifling advantage over that of the male. It was indeed to be expected that the inferior muscular power should have a compensation; as we find that in animals deficient in strength, superior skill in contrivance is usually given as a defence.

H.

ACCORDING to M. Esquirol, the difference found between the sexes, at various periods and in various countries, is as follows:

"From 1745 to 1755, Raymond found no difference in numbers between the two sexes among the insane at the hospital of Marseilles.

In 1786, Fenon found that the number of insane men and women in the public and private establishments of Paris were nearly equal.

In 1802, Pinel established the difference to be as that of one man to two women in comparing the Bicêtre with the Saltpêtrière.

In 1807 and 1810, while taking a hasty survey of the hospitals of the principal cities of France, I found about 6000 insane persons; in the proportion of five men to seven women.

In 1813, the prefect of the department of the Seine ordered an enumeration of all the insane then in the public and private houses of Paris. He found the number of females to be the greater by one quarter.

The director of St. Luke's Hospital, London, being interrogated by a Committee of the House of Commons, reported that they received annually in that hospital about one third more women than men.

In the Retreat, near York, they admitted during ten years a quarter more women than men.

In the Hospital for the Insane at Vienna, there were, in 1811, 117 men and 94 women.

In the Hospital at Berlin, the proportion of men to women is as 1 to 2.

At the Pennsylvania Hospital the proportion is reversed: that is, one female to two males."

At the Retreat, Hartford, Connecticut, however, the report for 1846 gives the admissions during the year as 55 men and 73 women; and of those admitted from the different counties, the proportion was 43 males and 65 females.

Dr. Burrows states that among "the better classes confined in the asylums for the insane in the neighbourhood of London," the proportion of men to women is nearly the same; but according to an analysis published of the pauper lunatics of the county of Middlesex, including the metropolis, in 1827, the proportion was stated to be, men 307, women 546. In Scotland, in 1818, the proportion was, men 2311, women 2339. In the Dublin House of Industry, in 1824 and 1827, the sexes admitted were nearly equal. In the Cork Asylum, from 1798 to 1817, they were the same; but in the provincial asylums of Ireland the males prepon-

derate. In Zurich, in Switzerland, in 1823, the sexes were nearly equal. In Milan, from 1802 to 1826, men 2799, women 3207.

By the returns made to the enquiries of Lord Ashley, in 1845, it appeared that the pauper lunatics chargeable on parishes amounted to 7271; of whom 3181 were males and 4000 females.

In one thousand male patients the causes of insanity have been stated in the following proportions:—

Epilepsy	78
Born idiots	71
Old age	69
Accidents	39
Poisonous effluvia	17
Malformation	4
Drunkenness	110
Consequences of disease	100
Ambition	73
Excessive labour	73
Misfortunes	69
Chagrin	54
Love	47
Religious enthusiasm	29
Ill usage	12
Crimes, remorse, and despair	9
Pretended insanity	5
Other and unknown causes	115

M. Guislain has cited from "Nasse's Zuschrift für psychiscen Aertze," a statement drawn up by Hayner from the Lunatic Asylum at Waldheim. It is as follows:—

Moral causes.

Immorality	25
Violent illusions	10
Obstinate passions	18

Physical causes.

Hereditary predisposition . .	23
Malconformation	54
Mechanical injury	9
Previous disease	41
Metastases	12

Vide *Prichard's Treatise on Insanity.*

"Our passions," observes Dr. Millingen, in his Aphorisms on Insanity, "may be considered the chief causes of insanity, producing stimulating or depressing spasms, which act most generally both on our physical functions and our mental faculties. Both sudden prosperity and adversity madden."

It may be well here to add, lest any misunderstanding should arise, that the author in giving his classification of insanity, has only en-

deavoured to sketch a broad outline, leaving the shades of difference, and the details generally, to be filled up by those whose professional experience enables them to do so with greater precision. Every one who has attempted to classify any subject knows how one division blends into another, and how often even a plant is with difficulty adjusted into its proper place. Much more must disease become complicated in its details, when two dissimilar forces are in action together, at once influencing and disturbing each other.

Since the above was in type we have received, through the kindness of Dr. Conolly, the last Report of the County Lunatic Asylum at Hanwell, Middlesex. Nothing can be more gratifying, either to the philosopher or the philanthropist, than the details there given of the mode of treatment adopted under the superintendance of that very enlightened and benevolent man. We shall quote largely from it, as affording the best practical illustration of our views on this subject.

It is already well known, that many years ago, in spite of considerable opposition from the advocates of the old system of coercion, Dr. Conolly abolished all physical restraint in that

asylum, save what was absolutely necessary during the most violent paroxysms of mania, and introduced by degrees a moral discipline of a much more effectual, and certainly much pleasanter kind. The success of this mode of treatment has at length overcome prejudice, and the unhappy sufferers under this afflicting class of maladies are, under his care, restored to their rank as human creatures, sharers in the hopes of immortality, and participators in the consolations of the gospel.

Every year has produced fresh improvement in this very admirable establishment, and the last has been particularly marked by the introduction of schools, the success of which will be best told in the words of the report. They "were opened at the beginning of the year. The patients have been selected by the medical officers of each department. Daily in the forenoon and afternoon the pupils are assembled. Besides the usual occupation in the forenoon and afternoon, an evening male writing class is periodically assembled, and thither the attendants who wish for improvement also repair. Weekly from sixty to seventy male and female patients congregate in the chapel, and with suitable tuition form a musical class, which is very worthily popular, and by which the religious services have been rendered far more harmoni-

ous and pleasant, and would not discredit the congregations assembled in many a parochial edifice or cathedral choir. Not limited to these performances, Mr. Waite (the schoolmaster) has excited much interest, and gives much satisfaction by evening lectures, delivered on physical geography, entomology, and the cultivation and properties of plants, well illustrated, and which sometimes one hundred and fifty patients and persons have been gratified to hear: and they form subjects for hope, for remembrance, and for conversation, and present a pleasing novelty in the management of the insane."

The statement of Mr. Waite contains the following information: "Since we commenced, in January, 1848, sixty-four patients have attended the school; with respect to their ages,

5	are above	10	and under	20
19	. . .	20	. .	30
15	. . .	30	. .	40
8	. . .	40	. .	50
7	. . .	50	. .	60
2	. . .	60	. .	70

Of these patients, thirty-one are epileptic, attended with mania; nine of the number under various stages of imbecility; twenty are insane, subject to periods of excitement; three are congenital idiots; and there were two recent cases of mania, who have been cured and left the Asylum.

16 of the patients can read and write fairly.

18 of the patients can read and write imperfectly.

9 of the patients can read a little and not write.

6 of the patients never speak, but anxiously watch the lessons, particularly those given to others on the slate; they can also write words on a slate.

4 of the patients are of a still lower grade, and amuse themselves with pictures and slate and pencil.

3 of the patients have hitherto been taught only a few gymnastic exercises.

Among these,

"C. C. is 27 years of age, epileptic, attended with frequent mania. This patient has attended the school from its commencement; he is usually attentive and obedient, and very desirous of obtaining instruction and information. During his worst periods of excitement I have rarely failed to tranquillize him during school time.

"J. C. 31. Mania, attended with imbecility. He is always mild and gentle; has attended the school eight months; he is very fond of reading and writing, in both of which he has greatly improved. He has again resumed his attendance after a long and severe illness.

"W. B. 50. Occasional violent mania. He

has attended the school with tolerable regularity the last six months; reads and writes, and is very fond of arithmetic: even under considerable excitement he becomes tranquil on giving him a sum to work.

"E. D. 33 (Frenchman). He has attended the school from its commencement. Epileptic, with recurrent periods of excitement, and paralysed. The improvement of this man is very considerable; his reading was very imperfect, and his writing worse; in both he has wonderfully improved, spells exceedingly well, and has acquired much information.

"D. D. 28. Insane. Attended the school for three months with considerable effect; he was afterwards employed out of doors till he was discharged cured. During the latter period he attended the evening classes.

"P. H. Q. 24. A very remarkable case of melancholia. This patient never speaks, but will copy for me letters of a commercial nature, bills of lading, &c.

"J. H. 34. Epileptic, attended with imbecility. This patient has been in the school for some months without speaking. I saw him on one occasion apparently reading a piece of newspaper with much attention, and I inquired of him if he would read a little book to me if I gave him one? He replied, Yes. Since that

period he constantly reads and writes during school hours.

"C. W. 19. Epileptic, with imbecility. He has attended the school from its commencement, and has very greatly improved in reading and writing, &c. Indeed, I may add, what he does know he has wholly acquired in the school.

"H. M. 30. Imbecile. He has attended the school from its commencement, and notwithstanding his imbecility, has been taught to write and read; owing to his having a very imperfect knowledge of sounds, he has not acquired the latter with the same facility as writing; he is exceedingly fond of pictures, and by their aid in teaching him to read the labour has been greatly lessened.

"J. O. D. 25. Epileptic, with occasional mania. An exceedingly attentive, well behaved young man, reads extremely well, writes tolerably, numbers perplex him; the latter I find to be almost invariably the case, with the epileptic patients especially.

"J. J. 28. Idiot. He is now learning to write, and with great hope of success; he has hitherto been regarded as incapable of being taught.

"B. F. 30. Imbecility in a low degree. I have succeeded in getting this patient to pronounce a few words, and he is making satisfac-

tory progress in learning to write; from his being a tranquil patient, I hope ultimately I shall teach him to read.

"Of the classes the following are the arrangements:—

"Reading the Testament, twice a week.

"Miscellaneous reading, ditto.

"Writing, &c. three or four times a week.

"Spelling with slate lessons, ditto.

"Oral instruction, daily.

"Singing, with music, in the chapel, every Friday evening. The average number of male and female patients in attendance exceeding sixty.

"Attendants' class for general improvement, twice a week.

"Lectures have been given on the following subjects, to both male and female patients, during the year: on history and geography; on the geography of plants; on the pleasures arising from the cultivation of flowers; on the shrubs and other plants cultivated about the grounds of the Asylum, with descriptions of their properties and uses; on the transformations and changes of insects, illustrated by some beautiful diagrams, drawn and coloured by one of the patients; and on some occasions above one hundred and fifty were present at the lectures, and the attention with which they have listened to

me was a sure indication how much they felt interested and amused, and I cannot but hope that in some instances they indeed were instructed.

" Since the commencement of the school, on the first of January, 1848, seventy-three female patients have attended.

" Of these patients, Dr. Hitchman states that thirty-three are suffering from chronic mania, and liable to recurrent fits of violence; thirty-two are in various stages of imbecility; four are congenital idiots, and four belonged to the class of recent cases, and have left the Asylum cured. Several in each of the first two classes are epileptic.

" The patients are daily instructed in reading, writing, a variety of lessons on the black board, on natural history, spelling, &c.

" The patients have continued to evince a desire to attend during school hours, and according to their various capacities have benefited to a great extent. Many whose time might have been passed in idleness, have been roused into watching, with something like interest, the patients who are disposed to exert themselves to a greater degree. Among the most interesting cases is one of a woman, aged forty-three, suffering from chronic mania, liable to periods of violence, and epileptic; she first joined the school classes

in March, at that time scarcely able to read, and having no knowledge of writing; she now writes a good legible hand, and reads perfectly well: she has also improved in various ways: when in the school she is tractable, obliging, and amiable, and so grateful for the new powers she has acquired, that it has been one of the happiest occupations to teach her.

"M. B. 45. Chronic mania. This patient always appears in a state of perfect unconsciousness, unless she is actually occupied; she has improved in reading, and has begun to learn writing.

"A. D. 40. Chronic mania. Has attended the school during the last six months, shows a great desire to improve, and has learned to read and write.

"M. M. 42. A very violent patient, who when she first attended the school was rash and quarrelsome, but has become gentle and grateful; she has received a fair education, and is now most anxious to improve herself to the greatest extent.

"P. L. 43. Congenital idiot. This is the most interesting case of that class. The patient possessing a certain kind of energy and great love of approbation, has, encouraged apparently only by the latter feeling, acquired with great labour the knowledge of a few letters and a few simple

words; she perfectly remembers and is fond of repeating many little facts connected with natural history, but has no idea of colour, form, or number.

"There is an evening writing class for those patients who are variously occupied during the day; thirty have been admitted, and on an average twenty-five attend with great willingness, notwithstanding they have been actively engaged during many hours of the day.

"The female patients have enjoyed several in-door and out-door holidays and treats during the year, and those parties and reunions are not the less appreciated because they are unexpensive, but have always the best possible effect upon the health and habits of the participants. Their last entertainment for the year was held in the afternoon and evening of the 28th of December. As usual, a number of the younger patients were busily occupied for several days in the decoration and arrangements of those galleries, &c. which were to be the principal scene of the festivity. Ribbons and flowers, many of them carefully hoarded up from last year,—and evergreens were in great demand. A number of coloured lamps (all of home manufacture) gleamed brightly amid the shining leaves, and when the time really arrived, and the guests were assembled, the happy faces, the cheerful voices, and

the neatly arranged attire of the greater portion of the animated groups, spoke to the lookers on, and to those charged with the health and well being of the patients, in unmistakeable accents, that they were kindly cared for, and that they knew it.

"Nearly four hundred patients assembled down stairs and partook of the goods things provided for them with the utmost relish, good humour and propriety; many of the most elderly retired after the fruit was served, but still the dancing parties in No. 1 and the work-room, were inconvenienced for want of room. Sweet cakes and warm or spiced beer were handed round at eight o'clock, at half past the evening hymn was sung, and the happy party retired to their respective wards without the slightest confusion or indecorum.

"About ten o'clock the matron visited all the female wards, and found them profoundly still. Again, about half past twelve, the matron, accompanied by Dr. Hitchman, went round the wards, and found them quiet and comfortable; one patient only was talking to herself (she had not been of the party) and another was singing. The voices of these two patients alone broke the general silence, and the chirping of a cricket was the loudest sound.

"The progress of the needlework, &c. in the

Bazaar has this year been very successful. At the fancy sale held in the grounds of the Asylum in June, a greater number and variety of elegant specimens of taste and industry were displayed than we have ever before been able to furnish. Every article offered for sale was the bonâ fide production of the Asylum. Some of the male patients contributed several beautiful articles, amongst others a miniature ship, rigged and appointed in the most correct manner. There were also some very tolerable paintings. A number of female patients assisted as sales-women at the different stalls, but there was not any thing in their appearance or manner to excite remark."

The number of persons remaining in this Asylum on the 31st of December, 1848, was four hundred and six males and five hundred and fifty-seven females, and the estimated value of the work done by them, during the year, in the establishment was, males, 1190*l.*; females, 698*l.* The whole expense of the establishment, including the salaries of all the officers employed, was 23,458*l.* 17*s.* 4*d.* and for this sum, during the year ending the 31st of December, 1848, one thousand and sixty-one persons, including the officers of the establishment, were boarded and lodged at its expense.

We quote the Report of the Chaplain entire,

as forming one of the most gratifying parts of the whole.

"To the Committee of Visitors of the Pauper Lunatic Asylum.

"Gentlemen,

"In presenting my Report for the year 1848, I beg to state that the public services in the Chapel have been, as usual, attended by quiet and devout congregations. About two hundred and eighty patients have generally participated in the worship of God on each sabbath day.

"The daily morning and evening prayers during the week continue to be appreciated. The number of patients attending them remains the same as during the preceding year.

"As many as thirty-five male patients and twenty females have attended the administration of the sacrament of the Lord's Supper. There are altogether in the establishment sixty-five who, when their state will permit, usually communicate; but it rarely has happened that some of these were not prevented attending by reason of fits, or periodical attacks of excitement. Death has, during the year, removed four of our older communicants, and eight others have been discharged. Many of the above have received their impressions on this subject, and been in-

duced to attend since they became inmates of the Asylum.

"In addition to the ordinary means of grace, I have established a Bible Class for the male patients, and propose to commence a similar one for the females. This class, which I conduct as a catechetical lecture, will, I think, be beneficial just in proportion to the success with which I may be able to carry out the catechetical mode of instruction, which I am convinced is the method best adapted for the insane. At first I found it somewhat difficult to confine the patients' answers to the interrogations which I put to them, and still more so to limit the questions which they asked me at the end of the lecture, as to the subject we had been considering. But happily the difficulty has been well nigh overcome. The geography of the Holy Land, the antiquities and customs of the Jews and other nations, by which I illustrate the passages of Scripture which are read, serve to fix the attention, and prepare the way for practical remarks.

"Many individual cases of a gratifying character have occurred during the past year. Some have died in humble reliance on their Saviour, and possessed of a calm hope of life and immortality through the gospel; others, on quitting the establishment, have expressed their

thankfulness for the religious instruction which they have received, and of their own accord stated that it was their wish and intention to live henceforth in the fear of God. Others who are still in the Asylum, and of whose recovery there is little or no expectation, diligently attend the means of grace, value the Word of God, and constantly pray to be made holy, and strive to become so: and yet some of these last are under the influence of strong delusions, and others of them are subject to violent paroxysms of maniacal excitement. I also not unfrequently see patients under the influence of the motives which the Gospel inculcates, forgiving some imaginary foes, or expressing their deep contrition for some supposed crimes. But as regards the benefit conferred generally upon the insane by religious instruction, much uncertainty will always exist, owing to the very great difficulty in many cases of distinguishing between the effects of insanity and those which are to be attributed to moral causes; and therefore I do not think that it is only by such visible results as the above, that we ought to measure the amount of good effected in this respect in the case of the insane. The duty of the minister of the Gospel is to declare his Master's message, and in ministering to the insane, there is superadded the difficult task of so drawing attention to

the subject, that their delusions or insanity may be kept out of sight: when this cannot be done, it appears an improper time to address them, and he must wait until a fit opportunity be afforded. Such an opportunity, where there is any degree of mental vigour, and the patient not demented or maniacal, is rarely denied: and it is by the success which attends the effort to make God's message understood, that, I think, we ought to judge of the usefulness of religious teaching to the insane, and whilst I humbly and cheerfully persevere in the fulfilment of this duty, I look for the blessing from Him who has promised that 'His Word shall perform that which he pleases, and shall prosper in the thing whereunto he sends it.'

"JOHN MAY, *Chaplain.*

"The Asylum, January 1, 1849."

All comment on the preceding gratifying details would be misplaced. The facts speak for themselves, and the blessings and thanks of the afflicted patients, whose situation has been made so different from what they once found it, will be echoed by every one who has a heart to feel here—and by a Greater than man hereafter.

THE END.

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